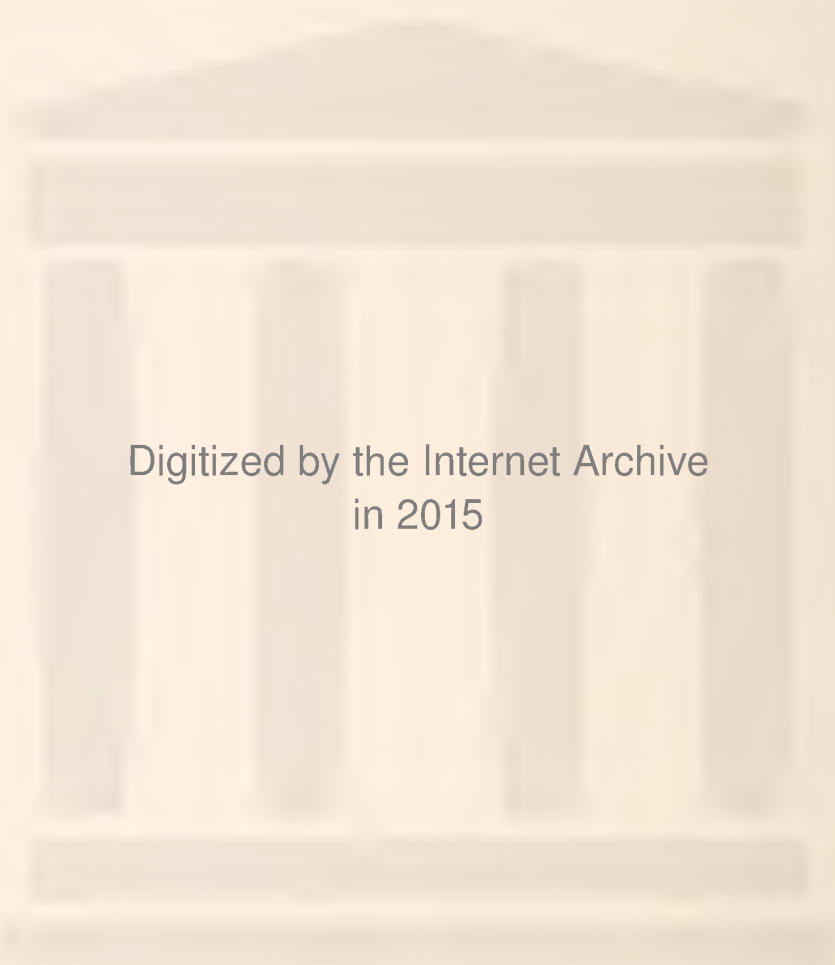




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THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor.

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December, 1914.

Number 12

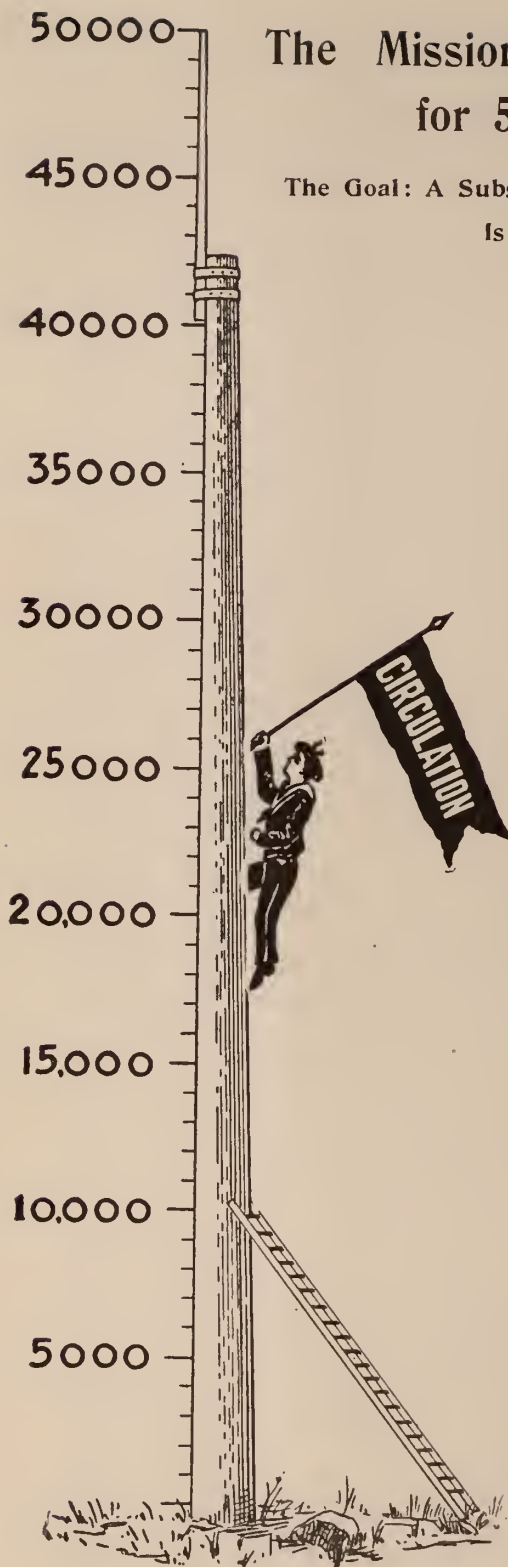
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The Missionary Survey's Campaign for 50,000 Subscribers

The Goal: A Subscriber in Every Presbyterian Home.
Is There One in Yours?

THE ROLL OF HONOR

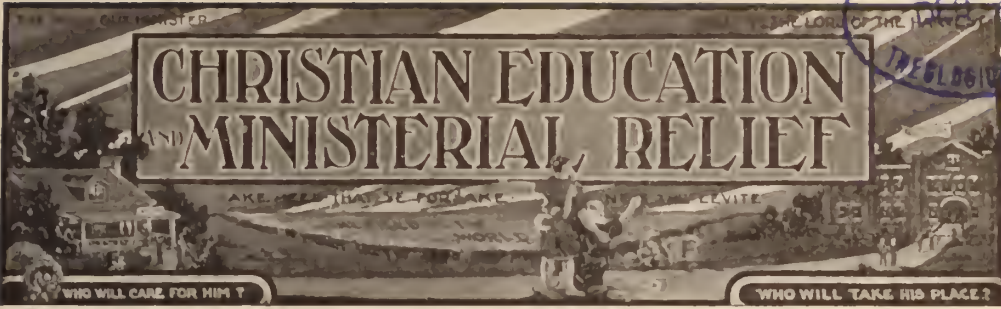
"WATCH IT GROW."



Church.	One Subscriber to Every
Walters, Okla.	1.4 Members
Womble, Ark.	2.1 "
Chipley, Fla.	2.9 "
Monoghan (near Greenville, S. C.)	2.9 "
Goodman, Miss.	3 "
Blacksburg, Va.	3 "
Batesville, Ark.	3 "
Dunedin, Fla.	3.5 "
Bethel (near Staunton, Va.) ...	3.6 "
Carrollton, Miss.	3.6 "
San Benito, Texas	3.8 "
Prescott, Ark.	3.8 "
Mizpah (Richmond, Va.)	3.9 "
Gallatin, Tenn.	4.2 "
Ridgeland, Miss.	4.3 "
Ebenezer, (Kenbridge, Va.) ...	4.4 "
Benton, Ala.	4.4 "
Mullins, S. C.	4.4 "
Washington, N. C.	4.8 "
Jonesboro, Ga.	5 "

Is your church's name on the above list? If not, see if you cannot start a movement to get it on. One SURVEY subscriber to each five communicants entitles a congregation to a place on the Honor Roll. Other churches are achieving this distinction—why shouldn't yours? When all the churches get on this Roll, Jack will have to get a 100,000 capacity pole.

LIBRARY OF PRINCETON
FEB 4 1914
THEOLOGICAL SEMINARY



Address All Communications Relating to
This Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

PEACE ON EARTH.

“What means this glory round our feet,”
The Magi mused, “more bright than morn?”
And voices chanted clear and sweet,
“Today the Prince of Peace was born!”

“What means that star,” the shepherds said.
“That brightens through the rocky glen?”
And angels, answering overhead,
Sang, “Peace on earth, good-will to men!”

So shall we learn to understand
The simple faith of shepherds then,
And, kindly clasping hand in hand,
Sing, “Peace on earth, good-will to men!”

For they who to their childhood cling,
And keep their natures fresh as morn,
Once more shall hear the angels sing.
“Today the Prince of Peace was born!”
—James Russell Lowell.

THE DECEMBER OFFERINGS.

BY REV. HENRY H. SWEETS, D. D.

EVERY one appreciates the great Financial pressure that exists over the land at this time. Especially has the disturbed condition of the world brought added burdens to those who have chief charge of the various departments of our church's work. We have refrained from making special appeals until the very last moment. The money is coming into our office so slowly now that we feel we must ask the pastors, sessions, and

all of those who are deeply interested in this department of the church's work to come speedily to our assistance. The month of December has been set apart by the General Assembly as a time for educating the people of our church concerning the work of education for the ministry, ministerial relief and schools and colleges. We earnestly trust that in all of the churches special mention will be made of these needs and the people will be given an oppor-

tunity to make a contribution to the work over and above the amounts pledged in the Every-member Canvass.

At the beginning of this year, trusting in the great God of Elijah, and the liberality of His people, we increased many of the meagre amounts formerly granted to the faithful servants of Christ and our church, and added several names to the rolls of Ministerial Relief.

We are now rendering assistance to more than fifty faithful veterans who have been laid aside from active service, and to 146 widows of those who have died. In these homes are now 70 little fatherless children under 14 years of age.

The applications for candidates for the ministry recommended by the sessions of their churches and the various Presbyteries, continue to pour into our office. We aid each year an average of 300 young men from poor homes in securing their training as ministers of the gospel.

This year we have been called upon to aid numbers of boys and girls who are preparing for special service on the foreign mission field. The money is furnished them on the basis of a loan which can be repaid in service to the church.

From the Student Loan Fund we are assisting more than fifty of the brightest boys and girls of our church to secure a higher education. The money is loaned to them without interest until

after graduation. Already some of those who have been helped by this fund are beginning to repay the amounts loaned them, and the money is being used to assist other worthy young men and young women of our church.

We earnestly trust that all the money in the treasuries of the churches, Sabbath schools and societies will be forwarded at once, and that the people of means of the church will come to our help with a liberal offering.

Please forward all funds to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

A timely and inspiring exercise has been prepared for use in the Sunday school or church services at Christmas or other times, called "Ambassadors of Peace."

It makes a direct appeal to the boys and girls to give their lives to the service of Christ and the world as "Ambassadors of Peace." How much better than using many of the meaningless Christmas exercises with which the market is flooded.

It will be sent free of cost to any Sunday school or church who will take an offering for the work of Christian Education and Ministerial Relief.

Beautiful mite boxes or Christmas envelopes will be furnished.

Orders for this Exercise should be forwarded at once to Rev. Henry H. Sweets, Secretary, 122 S. Fourth avenue, Louisville, Ky.

A HELPFUL PRACTICE.

IN VIEW of the alarming lack of candidates for the gospel ministry it will be profitable for our churches and pastors to recall the fact that old Midway church, one of the oldest in the Synod of Georgia, sent out from its membership during its history, eighty-one men who entered the gospel ministry. This is a remarkable record,

and suggests that there must have been some consecrated plan to bring about this result.

Rev. E. M. Green, D. D., in an address before the Synod of Kentucky at its recent meeting in Middlesboro, stated that there was an elder in this church who made it an invariable rule to press the claims of the gospel min-

istry upon every boy who was received into that church. Through the efforts of this godly man each boy was compelled to face the issue squarely, and to ask himself whether or not God desired him to enter the gospel ministry.

In many instances such an appeal

to boys in the churches today would result in leading many of them into the ministry. Pastors and people should pray and work more definitely and persistently to turn the thoughts of young men to this noble calling.

STAND BY!

To the Men of the Church:

This is a time of pause. In America, aghast at the great tragedy of modern times, astounded by a tremendous relapse into the barbarism of war that we thought impossible in this age, we do not know what development we may next expect.

We hesitate to plan for future business, and we cling desperately to our gold, fearing to chance it upon the future.

Yet we know that we possess the resources, the ability, the manhood and womanhood that with continued peace are a guarantee of all that we may rightly expect in the way of material prosperity.

Keeping her course steady toward her ideals, not permitting herself to be tempted by cupidity into suicidal speculation, America need have no fear for the future.

It is well to be sensible, to be cautious. But let us not overreach ourselves. Let not our very caution create injuries much more serious than business losses—deficits that can never be made up.

Now is the time of all times when the institutions and enterprises of the Christian Church need your help.

Are you saying to yourself, "I must retrench; so I cannot give so much as hitherto to my church, to our benevolent institutions, to our evangelistic and educational agencies?"

If you are so saying, take thought. When is it that the genuineness of friendship is most thoroughly tested? Is it not at a time when the practical exhibition of friendship involves sacrifice?

Possibly your contributions heretofore have been only from your surpluses, after all your own wants were satisfied.

Stand by now, when it means more of a sacrifice, and see if what you give in that way drives you into bankruptcy or poverty. It is safe to say that the gifts you make at such a time as this will be sweeter in your memory than those of the days when you were not concerned about retrenchment.

This is not specially a plea for Christian colleges—being only the unofficial utterance of an individual—but if you know what it means to them to have you and other contributors withhold at this time, you are likely to continue your gifts, even if in consequence you find it harder to "make sure" of protecting your income. To them it is almost a matter of life or death. And the Christian colleges are but a type of the undertakings toward which we have a special responsibility today.

Now is not the time to put a check on the works that Christian America has undertaken in Christ's name.

If ever they needed you, they need you now.

Don't quit them. Stand by!

—The Continent.

PRAYER FOR THE MINISTERIAL RELIEF FUND

W Lord Jesus Christ, Thou gracious Shepherd and Bishop of our souls, we beseech Thee for thy ministering servants, now aged and infirm, and no longer able to work as active laborers in Thy vineyard. Leave them not, neither forsake them in this their hour of temporal want and distress. Open the hearts and hands of Thy people for their support and comfort, that their pathway to the grave may be free from all worldly cares and anxieties. Let the fund which Thy Church has established for their relief be increased many fold, that neither they nor their helpless widows and orphans may ever come to want or have cause to complain of our neglect, but as the members of one family and household of faith, may we rejoice together in Thy love shed abroad in our hearts; through the same Jesus Christ, our most Blessed Lord and Savior. **Amen.**

FOR THE CHRISTMAS SERVICE



Reduced fac simile of Front Cover, "Christmas Exercises," furnished without cost upon application to Rev. Henry H. Sweets, 122 S. 4th Ave., Louisville, Ky.

A timely and inspiring exercise has been prepared for use in the Sunday school or Church services at Christmas or other times, called "Ambassadors of Peace."

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Beautiful mite boxes or Christmas envelopes will be furnished.

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A REMARKABLE PROPHECY.

ONE day in the year 1849, a Scotch minister was standing in his library studying the map of Africa, gazing on those features represented by a 'featureless blank,' relieved only by a line called the 'Mountains of the Moon.' Without being heard, a servant enters bearing a baby boy. The minister was so absorbed in the map he did not see her enter, or hear her knock. 'I've brocht ye a present, sir.' Still absorbed, the minister

answered. 'Do you see this pear-shaped continent, Annie? The gospel banner will yet be planted in the very heart of this continent, although not likely in your day or mine.' 'But maybe it'll be in your son's, sir, and who will say he'll nae hae a han' in it?' The minister looked quickly round and saw his baby now. 'A boy! Bring him nearer the window, and let me see him.' ('The Price of Africa,' page 132.) The boy grew up into the famous mission-

ary pioneer of Uganda, Alexander Mackay, through whom, in 1889, King Mwangi sent his famous message: 'I want a host of Christian teachers to come and preach the gospel to my people.'

"Today the Baganda Christians have their own missionary society, and are preaching the gospel in the very parts where in Mackay's day they went on their slave raids!"—Exchange.

SUPPORT OF RETIRED BISHOPS.

DR. JOSEPH B. HINGELEY.

THE General Conference retired Bishops Warren, Moore and Neeley. Recognizing the worth of these men and appreciating their faithful services, the General Conference retires them on half-pay for life, that is, \$2,500 a year. This is indeed a "comfortable support" and the whole Church rejoices that these "veterans" will be so well taken care of.

But, had Bishops Warren, Moore and Neeley, upon retirement, been returned to the Annual Conference, they were members of when elected to the episcopacy, to share a support with their brothers on the superannuated list, what would be the amounts they would receive each year? Having no other

income and being actually dependent upon Annual Conference funds, counting years of service, Bishop Warren would receive from his Conference \$495; Bishop Neeley \$468, and Bishop Moore \$190. Quite a difference between the above named annuities and \$2,500 a year! No one would want the Bishops to have less than half pay, but what about the preachers who have given the best of their lives to the Church and upon retirement receive but a pittance instead of the "comfortable support" that the church is pledged to give them? Think it out, brothers and sisters, members of the Methodist Episcopal Church, that last year spent fifty millions of dollars for all purposes.

RECEIPTS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

During the month of October the following amounts have been received: Christian Education and Ministerial Relief (General Fund) \$3,931.81; Education for the Ministry, \$564.07; Ministerial Relief, \$2,931.29; Endowment Fund of Ministerial Relief, \$196.49; Home and School, \$152.94; Schools and Colleges, \$55.16; Student Loan Fund, \$100. Total, \$7,931.76. Amount received during same month last year, \$6,651.79. Increase, \$1,279.97.

All funds on hand should be remitted as promptly as possible to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

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W.C. SMITH MANAGING EDITOR

Volume III. DECEMBER, 1914. Number 12.

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EDITORIAL

Single subscription 75 cents a year; in clubs of five or more, 50 cents. Entered as second-class matter November 1, 1911, at the post-office at Richmond, Va., under the act of March 3, 1877.

TWO LETTERS.

Six-cent cotton came in the South and the family had to cut expenses.

There were several ways to cut.

They could use the automobile less and cut down gasoline and repairs; they could have less luxuries at the table; they could omit next Summer's visit to the mountains or seashore; they might do without the services of the butler; they could postpone their plans for the new rose garden, pergola and fountain until another year, and they could dispense with the MISSIONARY SURVEY.

They carefully thought it all over and as each item was discussed, one member or the other would declare, "Oh we cannot do without that!" until they arrived at the bottom of the list.

"Too many magazines!" somebody said. There's the MISSIONARY SURVEY; we can certainly get along without that a year. True, it is only 50 cents, *but it's that much*, and every little counts, you know."

So the MISSIONARY SURVEY was cut out, and the discouraged club agent sent in her report:

DEAR SURVEY:

I'm so sorry, but I can't send in as many renewals this Fall as I did last year. You know the cotton crop is mostly unsold and some of it is actually selling at six cents. So many of our best people are interested in cotton, or affected indirectly more or less,

you know, and they feel obliged to cut expenses.

And so "Jack" heaved a sigh, for he did not want to slip back.

Just then another letter fell under his eye. It was from a teacher who has two little orphan pupils, and she was sending a check for \$11.00 with a list of 22 SURVEY subscriptions, the money being the earnings of these two little girls.

SURVEY readers may remember there appeared in the Junior department of the July number this year an account of the work of this earnest little pair, Bertha and Myrtle. They determined to help the SURVEY circulation, as their special missionary work, and were given each a hen and some chicks, which they tended themselves and



BERTHA AND MYRTLE.

raised for market. After paying all expenses of feed and keep and freight to market, they had a net gain of five dollars. This they promptly invested in ten subscriptions to the SURVEY and donated them to people who said they were unable to subscribe.

Bertha and Myrtle said they had just gotten a "good taste" in that performance and promised better things.

Now here comes their second instalment. The chicken business has flourished under their industry and enthusiasm and this latest round up at market nets fifteen dollars. They applied eleven dollars to 22 subscriptions for the SURVEY and reserved \$4.00. To this balance they say they are going to add a dollar as soon as they can

make it and send five dollars to Dr. Sweets for the "Aged Ministers."

Isn't that fine?

And now here are these two letters lying side by side—one from the club agent about six-cent cotton and the other from the little orphan girls. What shall we do with them—file them together? Or file one and frame the other? Which one shall we frame?

We are grateful to our faithful club agent and we sympathize with her, too, for she has been up against "six-cent cotton and retrenchment," and her task has not been an easy one.

But Jack's two little orphan friends have come to the rescue bravely and have helped him to forget about perogolas and rose gardens and gasoline.

OPENING OF THE ASSEMBLY'S TRAINING SCHOOL FOR LAY WORKERS.



CLASS IN SOCIOLOGY

In the General Assembly's Training School for Lay Workers. The first class of the first session of what promises to be one of the Assembly's most fruitful enterprises. Dr. W. E. Hutchinson is delivering the lecture. Sitting at the extreme left is Dean Wm. McGinnson, while Dr. A. L. Phillips, president of the Training School, will be recognized on the same row, second from the reader's right. Among the pupils are represented the Synods of Missouri, Mississippi, South Carolina and Virginia.



HOW THE AVERAGE CHURCH IS SUPPORTED.

DESIGNED BY MR. DAVID H. BROWN,

State Secretary Virginia Laymen's Missionary Movement.

EXPLANATION.

THE MIDDLE COLUMN represents "the one-third" of communicants giving to the spread of the Gospel outside the community in which the church is located, as well as to local expenses.

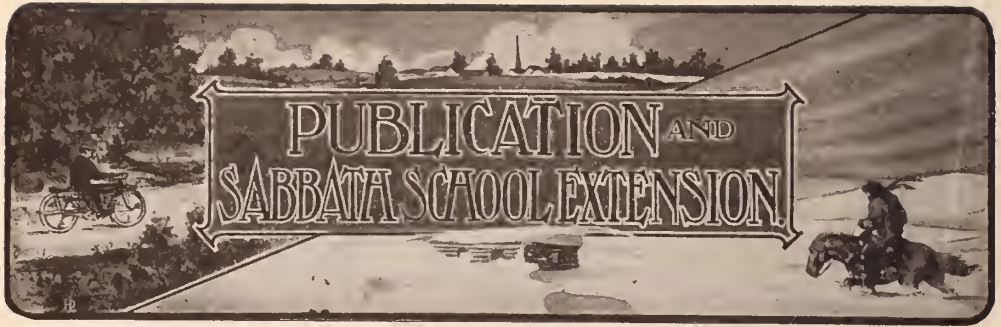
THE BROKEN COLUMN represents "the one-third" of communicants giving practically nothing to any cause.

THE CRACKED COLUMN represents "the one-third" of communicants giving only to local church support, or current expenses.

THE LARGE DOOR represents the entry of the congregation into the privileges and blessings of the services of God's house.

THE SMALL DOOR is the exit which could be used after service by those who made an offering to carry the Gospel abroad.

One naturally wonders what would happen to this church if a cyclone should come, or if the Lord should suddenly appear and breathe upon it the inquiry, "Have ye obeyed my command to disciple all nations?"



Branch Department at
Texarkana.

PUBLISHING HOUSE:
8-12 North Sixth Street, Richmond, Va.

DOING THE OLD THINGS IN A NEW WAY.

Has it ever occurred to you to do some of the *old things* in a *new way*? Rev. Wesley Baker, the wide-awake pastor of Porter Street Church, Richmond, used at the Rally Day Service of the Sunday School last fall a method of robbing statistics of the "dryness" which might be effectively used in any Sunday School.

His part on the program was, "Statistics Regarding Our Sunday School Missionaries," but you would never have known it.

In the few moments of "settling" which preceded the program, every normal boy and girl and some of the grown people had discovered that there was a *telephone on the pulpit*.

The service had not proceeded very far when the telephone bell was heard to ring: Yes, a sure enough ring! Mr. Baker stepped to the phone and answered: "Hello! You say you are Mr. Thorne, from Tennessee? Why, yes, Mr. Thorne, we are having our Rally Day Service now; so we are especially

glad to hear something of your work."

Then followed a sentence or two regarding Mr. Thorne's work as a Sunday School missionary in Memphis Presbytery.

Of course it was not possible to have all of our Sunday school missionaries "call up," but the long-distance call interrupted (?) the service three of four times, and the pastor managed, while only talking to three or four, to refer to the work of the others.

Just before time for the offering, he stepped to the phone and said that there were some things about the map with the blue lines, which he would like to ask Mr. Magill. Thus, by repeating Mr. Magill's conversation at the other end, he imparted the information regarding the money needed to carry on the work of Sunday school Extension.

Do you think the word "*statistics*" even once entered the minds of the interested listeners?

WAKE UP! Do the Old Things in a New Way!

LIST OF SUNDAY SCHOOL MISSIONARIES—OCTOBER, 1914.

R. W. Blain, Victoria, Tex., Western Texas Presbytery.

Rev. R. L. Walkup, Brookhaven, Miss., Mississippi Synod.

Rev. Wm. Thorne, McKenzie, Tenn., Memphis Presbytery.

R. E. Piercey, Banner Elk, N. C., Concord Presbytery.

C. N. Ralston, Bethel Springs, Tenn., Memphis Presbytery.

Thos. B. Talbot, Winchester, Ky., West Lexington Presbytery.

Rev. W. M. Shaw, Wilmington, N. C., Wilmington Presbytery.

O. N. Miles, Maxwellton, W. Va., Greenbrier Presbytery.

W. B. Neill, Selma, N. C., Fayetteville Presbytery.

J. A. Verreault, New Orleans, La., New Orleans Presbytery.

Jos. S. Robinson, Seneca, S. C., Piedmont Presbytery.

A. T. Nelson, Richmond, Va., East Hanover Presbytery.

The following were employed during the year but are now off list:

Rev. A. Rathbun, Caddo, Okla., Indian and Durant Presbyteries (resigned.)

Edwin W. Mitchell, Bay City, Tex., Brazos Presbytery (resigned in June to go to Moody Bible Institute.)

A. A. Finnie, Pilot Mt., N. C., Orange Presbytery (resigned in October to return to Florida to take care of his mother.)

F. M. Grissett, Sale City, Ga., Macon Presbytery (resigned in September to go to college.)

B. B. Hestor and G. C. Bidwell, Batesville, Ark., Arkansas Presbytery (both resigned in September to return to college.)



Drum Corps and Bell Ringers of 17th Street Colored Mission, at Richmond, Va. See how they advertised Rally Day and delivered invitations. There were 340 present at the Rally Day exercises. It takes thirty teachers, under Superintendent Murray Grey's able leadership to handle this school. There were 170 present at the following night service.

HERE'S ENTERPRISE AGAIN.

When calling a roll of the notables, don't forget Midland Sunday-school, over the West Virginia hills, in Tygart's Valley Presbytery.

What did they do last Rally Day? Well, they used, throughout, the Committee's suggested program for the day. That's nothing unusual, but the way it was done made everybody stay awake. Seventeen cardboard maps, one for each State in our Church's territory, were suspended across the platform. Seventeen scholars, some in costume, representing these States, came forward in turn and told the need. A Pueblo Indian from New Mexico, a Texas cowboy, a warrior Indian from Oklahoma, a Creole from Louisiana, a cotton-covered darkey from Mississippi, an Italian from Alabama, a soldier from the Volunteer State, the "Arkansas

Traveler," and the gentleman of Old Virginia, were types. Each one, as the story was told, laid upon the table an empty plate. Accompanying eleven of these were eleven other scholars, carrying little squares of bread, one piece for each Presbytery in which the Bread of Life was broken by a Sunday-school Missionary last year. This bread filled eleven plates—but six were empty still!

Then the pastor gave a five-minute talk on the meaning of Rally Day—for ourselves and others, after which came the offering. There are only six departments in the school, so representatives of each department took the empty plates and gathered the offering from their departments. The whole was then consecrated with prayer by the superintendent.

AN EXTENSION BIBLE CLASS.

What is it? Do you want one? Young college girls and boys, fresh from the vital definite study of their college courses, are demanding special Bible Classes, at some hour which will not conflict with their many other en-

gagements. Groups of young business girls and boys feel the need of Bible Study which will help them to the better doing of their daily tasks. Other groups of men and women busy in factory and workshop, or waiting in

fire-engine houses and the like, welcome a Bible Class planned and developed to meet their special needs.

In answer to the demand of all such wide-awake churches are establishing Extension Bible Classes.

A USABLE COURSE.

For use in such classes, the Presbyterian Committee of Publication has just issued an attractively bound outline for Bible study under the title "Some Men and Women of the Bible—An Eight Weeks' Course, by Anna Branch Binford" (Price postpaid 15 cents).

The object of these outlines, as set forth in the Foreword is, "to induce personal Bible study."

The table of contents gives some idea of how usable they are:

1. A Bride who looked ahead.
2. A Poor Tool, sharpened and used.
3. A Big Sister who used her intellect.
4. A Man who turned aside to see.
5. A Man who knew how to obey orders.
6. The Evil Genius of a Nation.
7. A Queen who used her beauty wisely.
8. A Man who was "let off."

PROGRAMS FOR OLDER BOYS AND GIRLS.

This is a collection of 18 programs for use in groups of Young People above 14 years.

Twelve of the programs are for regular meetings, the other six are for use at Special Seasons, such as New Year, Washington's Birthday, Lee's Birthday, Graduation, Thanksgiving, Christmas.

They are the result of many years' experience in Young People's Work, and are so planned that the young people themselves can carry them out. Try them and see.

Just from the press. Order from Presbyterian Committee of Publication. Price 5 cents postpaid.

SEIZING THE OPPORTUNITY.

The Virginia Synodical has for years been taking a thank-offering and devoting the proceeds to urgent appeals of various natures. This last year the offering amounted to \$500, the largest yet given.

In considering the urgency of appeals coming to them, they decided that there was none more important than the training of some leaders among their own number.

The advantage to be derived from this action is that among their own number they could select members who were willing to devote their time to training for more efficiency, and afterwards assume leadership of their de-

partments within their own bounds.

At the meeting of their Synodical at Bristol a few weeks ago, the Secretary of the Young People's department was designated as their first leader to take the course in the Assembly's Training School at Richmond.

This is breaking new ground among the women's societies and is a keen suggestion to other organizations. It is entirely possible for Presbyterials and Synodicals throughout the church to raise a fund for the training of some one each year, and in a short time the investment will yield good dividends. The possibilities for great returns cannot be over-estimated.

AMERICA — A FIELD — A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.
HURT BUILDING, ATLANTA, GA.

A HAPPY CHRISTMAS TO YOU.

THE joyful time has come again when we can hear ringing in our hearts the echo of that wonderful chorus first heard on Judea's hills: "Glory to God in the highest, and on earth, peace, good will toward men."

With the heavenly music flooding our being, and our souls lifted up in grateful praise to God for all His marvelous gifts to us, and especially for His best gift, our Saviour, the greeting, "A happy Christmas to you," is not merely a pleasant annual salutation—it is a benediction and a prayer that God's choicest, His best gift of all, may be yours.

With Mary, we can sing exultantly, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; for He that is mighty hath done to me great things; and holy is His name."

It is most fitting and needful that a certain time, and preferably the month in which we celebrate the coming of the One to whom woman owes her greatest debt, should be set aside in Missionary Societies for the consideration of the problems and privileges that peculiarly belong to Christian women organized for missionary work.

It is hardly necessary to remind our readers that it has been the practice of the Assembly's Home Mission Committee since it established seven years

ago a department of Woman's Work, and began simultaneously the publication of its own magazine, to devote the month of December to Woman's Work.

With the correlation of this work in the Women's Auxiliary, our missionary women now look to our most efficient superintendent for assistance in the extension and encouragement of their efforts. Most gladly, therefore, the Assembly's Home Mission Committee has surrendered to the Auxiliary a large part of its space in the December number. While our readers will



Madonna with the Child Jesus. Patti Gallery.

miss Dr. Morris' usual timely editorial, they will not be disappointed in the help they have been accustomed to receive from the Home Mission pages.

The Assembly's Home Mission Committee intends to continue Woman's Work as its December topic, but the emphasis will necessarily be changed, and the few pages left in this number will contain articles that are more exclusively Home Mission in character—accounts of particularly effective cooperation with the Assembly's Committee, stories of Home Mission work in general and in the field and school,

especially as exhibited at Christmas-time in bringing joy into the lives of some needy little ones in our Home Mission schools.

These add the true Christmas flavor, and surely they will incite us to determine to share more generously our possessions, especially our best Gift, our Lord Jesus Christ, with those who are destitute in soul or body. Then only, with sincere and grateful hearts, will our greeting be not merely a casual wish, but a promise to all within the sphere of our influence of—A Happy Christmas to You!

CHRISTMAS AT THE ENSLEY MISSION.



In a letter received from Miss Agnes Averyt, just after Christmas last year, she gave these interesting items of the work:

Our boys are rather timid about Americans who are so much better educated than they, but by dint of diligent training we got them to come and sing "I Love to Tell the Story" at the First Presbyterian church Christmas entertainment this year. Afterward ice-cream and cake were served, and we had a social evening.

We had a "White Giving Christmas" at the Mission, but these children have so little pretty to look at, that I got some gift books in white boxes and presented one to each, with his name

on it. After it was all over, I noticed that they had disappeared without saying good-night, which they hardly ever do. Just after we got home from the entertainment, we heard a great commotion on the porch, and opening the door, found the whole delegation bringing me a Christmas present—a big kerosene lamp—which they had evidently gone down town to buy. Of course, I appreciated it very much, and their sweet thought of me made me very happy.

You would be interested in observing their efforts to be American and "stylish;" but you know these things have their value, too. I believe that now is the very time to make an impression on these people. It takes a long time to arouse their intelligence to the point reached by our children, when they can think and talk with judgment; and you almost have to create religious impressions—you know the Roman Catholic church is so worldly and material.

We should count it a privilege that in missionary effort we do not need to make a distinction any longer between what is domestic and what is foreign. People of every clime and race have poured in upon our shores, and there are mission stations in our great cities established for the same purpose and touching the same wants that enlist missionaries on the other side of the globe. No one who loves the Christ-Child can today be excused for hostility to the missionary idea, for inertia or apathy or for lack of sympathy with those who are perishing through ignorance and superstition.



COME, SHEPHERDS, COME! SHAKE OFF YOUR SLEEP.

*“Ihr, Hirten stehet alle auf
Von eurem tiefen Schlaf.”*

Come, shepherds, come! shake off your
sleep,

And ope your weary eyes:
'Tis time to leave your folded sheep.
Come, shepherds, come, arise!
Hark! Angels clad in bright array,
Burst forth in heavenly song;
See! night grows brighter than the day,
Lit by their glist'ning throng.

Around the hut wherein I slept
A glow of light was seen
And golden strings of harps were swept
By Angels clad in sheen.
What sounds of joy the air then stirred,
What hymns of holy rest!
In terra pax above I heard,
And *Christus natus est*.

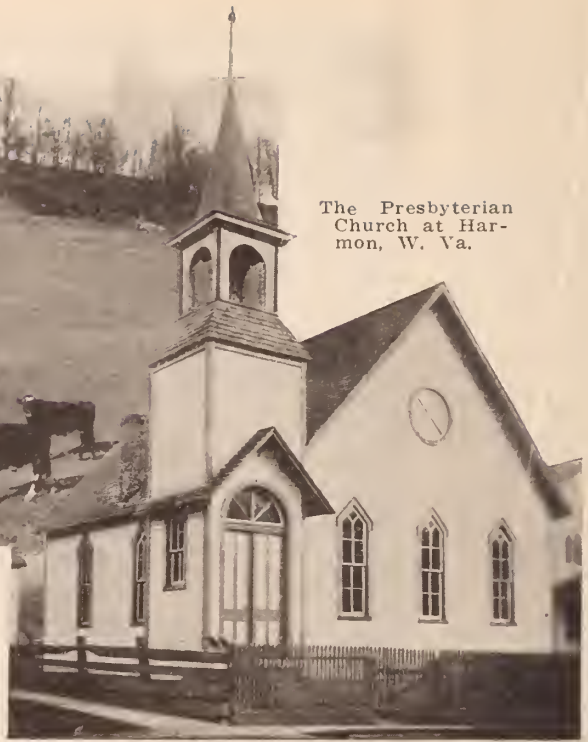
We, too, this welcome news did hear
From Angels in the air.

They bade us cast away all fear,
And to the town repair.
We hastened to the humble stall,
The Holy Child we sought;
On bended knee each one did fall,
And humble offerings brought.

Then know all friends who wish to see
Your sweet Redeemer's face,
Though long, the way full short will be
If ye but ask His grace.
No thorns your faithful steps shall stay
And light will shine around;
All doubts and fears will pass away
When Jesus Christ is found.



Cattle on the West Virginia hills.



The Presbyterian Church at Harmon, W. Va.

SUPPLYING A MOTIVE.

BY MISS ANNIE SHADDEN.

IT IS a privilege and pleasure to go about in this "baby Presbytery" of our Church, and to help the women in their organized work. The first meeting of Tygarts' Valley Presbyterial was held at Beverly, W. Va., in June, and at that meeting it was decided to organize the Synodical in October, at the time of the erection of the Synod of West Virginia.

From the Presbyterial I went to many towns and country places where there were no missionary societies, and have succeeded in organizing a society in almost all these places. In some country districts, where the women on the farms were too busy to have a society, I prevailed upon the young people to unite in a Christian Endeavor Society, and to introduce the study of missions. At other places I organized prayer bands, and some societies combined the study of prayer with their mission study.

Absence of the family altar and of religious influence in the homes, and the fact that many communities have preaching only once a month, naturally cause people to drift away from old standards of Sabbath observance. But I found the women anxious to be helped, and many subscribed to "The Missionary Survey," and will take a church paper now to keep in touch with the work of our church.

At some of the devotional meetings, after hearing of great need back in the mountains, off the railroad, several girls and young women offered to go and work in our Master's vineyard, and will take special training—some expressed a decision to become deaconesses and to go among the very poor.

No more hospitable people can be found anywhere than these mountain people. They are delighted to have visitors, I found that in rural sections some at first had rather dreaded my

coming, but afterward one old lady remarked: "My! we don't mind Miss Shadden a bit—she's just as common as we are!" I appreciated the compliment, for she meant that they had "adopted" me, and I was happy to be able to make myself "at home" on the farm.

There is great need for more workers, several country places are begging for the gospel, and our ministers preach three times each Sabbath, walking or driving many miles to their churches. Rev. J. W. Rowe, pastor at Sutton and Gassaway, goes on the second Sabbath afternoon of each month to a section on the Baltimore & Ohio Railroad, and preaches to the colored people who are anxious and grateful to have him come. They always take an offering for him. One earnest Christian colored woman there does great

good among her own race, and is highly respected by the white people. She believes in answered prayer, for she says: "Another colored woman was dying, and prayed earnestly for some one to take care of her little baby—and I just could not refuse to take that baby and raise it for the dying mother."

Many women on farms are glad to have a missionary society, for, as one said, "We have nothing to look forward to that will interest us during the week." It is a bright spot in their dull lives. A young girls' missionary society of the Elkins church has agreed to furnish two rooms in a dormitory for mountain children in Kentucky.

It is inspiring to go from place to place and arouse interest in our Master's work, and the days are all too short to do our duty; but we leave results with Him. *Gassaway, W. Va.*

AIDES DE CAMP OF THE ASSEMBLY'S HOME MISSION COMMITTEE.

THE office of Assembly's Home Mission Secretary is one of strategic importance in the work of our missionary women, and it is a source of constant encouragement to the Assembly's Committee that though the influence of the Atlanta office is naturally limited by reason of aloofness, it has aides de camp in our fifteen Synodicals, 81 Presbyterials, and 2,172 local Missionary Societies—consecrated women whose love for the Lord and his work has induced them to accept the office of Secretary of Assembly's Home Missions.

The connection between the Assembly's Home Mission Committee and these volunteer officers is a bond of real service affording not only the opportunity for pleasant correspondence, but involving definite responsibility on both sides—on the part of the officer, of informing herself thoroughly concerning the far-reaching work of Assembly's Home Missions, and enlisting

the interest and co-operation of her own aides in sustaining this arm of our Church's missionary operations. To the Assembly's Committee the connection brings the privilege of coming into touch with many of the choicest women of our Church, and the responsibility of supplying the necessary equipment for their work.

The Atlanta office is always glad when these friends and co-workers not only discuss their plans of campaign, but report later on the success attending their efforts. In this way the vision and ability of the office are extended; and it is enabled more surely to help newer and less skilled officers in mapping out their work.

One of our most resourceful and enthusiastic officers is Mrs. James A. Dorritee, Secretary of Assembly's Home Missions in the Women's Synodical of Virginia, and also in her Presbyterial of Potomac. Mrs. Dorritee has evidently determined that the women of

Virginia shall be thorough in their co-operation in the work of the Assembly's Committee—practical as well as informed.

She has prepared for the Synodical a chart showing the amount of money contributed by each Presbyterial during the year to Assembly's Home Missions, and the percentage that this amount represents of the total missionary gifts of the Presbyterial; as well as the amount that 27 per cent. of the total gifts (the percentage named by the General Assembly) would yield for the work of Assembly's Home Missions.

As Assembly's Home Mission Secretary in the Presbyterial, Mrs. Dorritee has also recently sent out to all local Societies within her jurisdiction some very helpful suggestions for study classes using the new Home Mission text-book, "In Red Man's Land,"

by Hon. Francis E. Leupp, with a splendid set of questions on that book, other questions on the fine little leaflet, "The Indian of Today," by the same author, and another list on the missionary work of our own Church among the Indians, based on the booklet, "Our Work Among the Indians," by Mrs. Bella McCallum Gibbons.

It is through just such good work—enthusiasm directed by intelligence—that the office of Secretary of Assembly's Home Missions is becoming more and more a valuable part of our organized Woman's Work.

The Assembly's Committee takes this opportunity publicly to express its appreciation of the inestimable help that our loyal women have ever given in its work, both individually and in their missionary organizations. To them is due much of the success of its constantly expanding work.

A NEW FORM OF WOMAN'S MISSIONARY WORK.

NOT many Southern cities have as yet readjusted their judicial departments to the extent of maintaining a separate Juvenile Court, with its own judge, probation officers, etc. Several of our more progressive cities, however, have recognized the absolute necessity of using measures that will be preventive and not punitive in dealing with the less hardened offenders, especially among women and children.

These extracts from the official report of Mrs. Steele, special woman probation officer in Atlanta, Ga., reveal the wonderful opportunity that a Christian woman in this capacity has for far-reaching influence and work among the thousands of women and girls who become entangled in the meshes of the law in a large city; and importance of seeing that worthy Christian women are appointed to this office can hardly be overestimated.

Probation reaches out for the unfortunate and sinful of the city who come into the courts, to turn them to a better life.

It should be not only reform work, but missionary work. The loss of moral sense in these people is the first staggering realization, and the probation officer always endeavors to bring their minds to the thought of God.

One unskilled in the daily routine of a Police Court would be surprised at the number and variety of cases that come under the influence of this officer. There are the women who come in regular form before the judge—those held in the matron's department, to be returned to other counties or states—drunken women, dope fiends, girls with their fingers yellow from the use of cigarettes, girls taken for midnight rides in stolen automobiles, girls who claim that they cannot make a living—girls from the "pickle joint," from the "chop-suey"—girls who have been engaged, others whose husbands force them into sin for money, girls who have run away with married men; women secretly running disorderly houses and the girls they have enticed; young wives who have been leading fast lives; married women, who have run away with married men; miserable women, defiant women, abandoned women, women who believe

in neither God nor humanity, impostors—little children clinging to sinful mothers, to be taken to the Juvenile Court. Girls and women from 10 to 90 years of age have come under my influence during three and a half months.

"The probation officer is a missionary for those outside the church, evading the outstretched arms of the church. In a mad career of sin, they run up against something they did not expect; they are arrested and brought face to face with the probation officer and she must be the messenger of God to them.

"If I understand the work at all, it is that these lives are broken, that I must seize any opportunity or hope to mend them. That there are questions above the law, and the probation officer must rise to an emergency and grasp the spirit of the law. Each case must be worked individually.

"There were sixty white women and 246 colored women arrested during August. Many of the white women pay out, and I never see them, but I might safely say that between two and three hundred girls and women, either directly or indirectly, come under my influence each month.

"The colored probationers are under the special care and direction of the colored probation officer, who is also a missionary. But I take their records and they report to me. I always talk earnestly to them, and when I speak of the Savior, the friend of sinners, some of those ignorant faces light up.

"The probation officer must bear many suffering, sin-sick people on her heart, teaching no creed, but reaching out to help, and turning each to the church of her choice; impressing always the glorious message which is the foundation of all faith, that 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.'"



Motherhood. By Bessie Potter Vonnob.

MAKING THE MOUNTAIN CHILDREN HAPPY.

(From *Our Soul Winner's Work*.)

BY MISS PATSY H. BRATTON.

WE HAD a busy but very happy Christmas. The people at Canoe say that it was the most quiet and peaceful Christmas that has been spent here for many a year. We prayed with the young men before the holidays, and begged them not to drink; and they did not!

Our friends in Pennsylvania and Virginia had sent us so many nice things for our trees—beautiful decorations, and an abundance of toys and other things.

We had the tree here on the afternoon of Christmas Eve, so all the children could attend. We darkened the



A happy crowd at Brooks Memorial Institute, Canoe, Ky.

church, and lighted the tree with candles, and it was certainly a "thing of beauty."

The house was just about full, and there was a gift for each. The children had recitations, and we sang a number of Christmas songs. It was worth coming a long distance to hear our choir of eleven young men. They have splendid voices, and we had been drilling them for some time.

One young man was "Santa Claus," and he did his part well. A nicer looking lot of young men would be hard to find, and they helped to manage that crowd of people beautifully. I think every one went home happy.

Christmas morning we went to Beech Grove, and had a lovely tree there. These people had never had one, and many had never even seen this tree of happiness. The house was crowded, many having to stand. We had perfect order, and you should have seen the children when Santa Claus came running in with his big bag on his back and his sleigh-bells ringing. It was a great pleasure to witness their enjoyment and appreciation. Here also we had a gift for each one, from the oldest to the youngest.

We had some things over, so a few days later Miss Shields and I got an old horse and rode him up Stamper Creek, where there are some very poor children. I wish you could have seen how happy each one was to get a little toy.

Many of the mountain children hang up their stockings. Wherever we went

we asked them what "Santa" brought them. Some would say "Nothing." Poor little chaps! but the majority answered, "Candy and apples."

The stores do not carry toys for sale in this part of the mountains. On Christmas Eve we gave out a great many toys of various kinds to parents, who were delighted to get them for the children. Some even came and wanted to buy the toys, but, of course, we were only too glad that we had them to give.

We were too busy even to cook our own Christmas dinner. But the people are most appreciative of what was done for them, and have been bringing us fresh meat, eggs, chickens, walnuts, sweet potatoes and other supplies—the best they have. We have been so happy through it all. We love these people, and wish we could do more for them.

A dear friend in Coatesville, Pa., gave us a lovely Victrola with a number of records, including many hymns, and we play these every Sunday morning before Sunday school. The people enjoy the music so much they come early to hear it. We are having such interesting prayer-meetings, so many taking part, and the number in our Sunday school has not fallen off since Christmas, as some had said it would.

May the Lord bless each one who had a part in giving so much happi-



Christmas may mean much or little to these guiding young feet.

ness to these dear people. A great many were praying for Canoe at this season, and God answered their prayers in a most wonderful way.

FROM THE HIGHLAND HOSPITAL.

BY MISS MARION EASON, NURSE.

We spent a very happy day on the Wednesday before Christmas. I had thirty children at the hospital, and my sister dressed up like Father Christmas, with a big sack full of presents. Each child had an orange, a Christmas stocking, and a present. They certainly did enjoy themselves. I wish you could have heard the noise they made—laughing, shouting and screaming, when they first say Father Christmas.

The other day I received a letter with a very pathetic little offering in it from a dear old woman in one of the big towns in England, one of my old patients. She is very poor, and is crippled with rheumatism. She has one son, and his earnings are all they have to depend on.

While I was in England last May I called to see her, and told her about the work here. Well, last week I received a letter with a money order for *seventy-six cents* to help the mountain work. The dear old soul has been putting away a penny at a time, and I know every penny has meant a sacrifice. God bless her. Mrs. Wells has had to send the order away to get it changed, as it was sent in English money.

CHRISTMAS AT CANYON FALLS.

BY MISS JULIA A. WALKER.

The Sabbath school enrollment has increased from 35 to 180, including the Cradle Roll. At present we are having a little contest, a "Trip to Jerusalem," which is stimulating the attendance, the bringing of Bibles, study of the lesson, contributions, etc. Pray for us.

We wish that our friends everywhere could have been with us at our Christmas tree and seen the pleasure of the children and others present, and heard

the recitations and singing of the boys and girls, and seen the Star Drill.

About 200 persons were present—not so large a crowd as on Rally Day, when there were about 300, but many of the little ones were kept at home for fear of catching whoopingcough, which, of course, was a great disappointment to them.

Our friends who helped by sending us gifts for the tree would have been gratified to see the pleasure they gave the children. They have our hearty thanks.

The work in the mountains is difficult and strenuous; but there is joy in service, and we ask God's people to pray for this work.

We walk long distances to visit the mountain people, and find among them many kind, warm-hearted friends.

May God use their fine minds, strong bodies and kind hearts for His glory!

THE JOHN BLACK SCHOOL.

BY MISS MARY ANDREWS.

We had a "getting" instead of a "giving" Christmas here. Our people have not yet learned the joy of giving. Through the liberality of friends in Alabama, Georgia, Tennessee, Maryland, and even far-off Minnesota, and elsewhere, we had fruits, nuts and candy to distribute to all.

Four men from the Sunday school brought the tree, and a beautiful one it was—holly, covered with berries. It was pathetic to see how childishly delighted were those men to be so honored. They smiled smiles that "would not come off," and, after placing the tree, lingered, trimming here and there, actually tying in branches where there seemed to be a little irregularity.

The crowd began to gather about 3 in the afternoon for the entertainment that evening at 6:30, and by dark the house was full to overflowing. I have never seen so many people in one house, and they say there were as many outside as within.

The program was arranged in two parts. First, we had four tableaux, in which we used the older people of the Sunday school: "The Shepherds Abiding in the Field," "The Puritans Building Their First House on Christmas Day," "Christmas in Colonial Times," and "Christmas on the Old Plantation."

After this there were songs and recitations by the young people and children.

It was all good, part of it beautiful, and there was never a prettier tree.

One of the girls said the people were "so crowded that they rubbed all the pins out of each other's clothes," for she had "picked up a box full. And another remarked that "it surely was a 'master crowd,' that 'there was nary bit of mud left in the road from Grassy Fork to the Mission.' We could almost believe it, for the front door was broken down, the glass of the front windows was shattered, and we had to scrape the mud out of the house with hoes.

We have had a beautiful lot given us, and hope before long to have a house suitable for our work. Our school has doubled since Christmas, and there is standing room only at Sunday school.

Hartford, Tenn.

PART OF THE COST OF CHRISTMAS CHEER
BY A WOMAN MISSIONARY IN THE KENTUCKY
MOUNTAINS.

The morning was very cold, with a snow chill in the air, and the creeks were frozen over. But when we got to the little old schoolhouse a crowd had already gathered, and the schoolmaster, hickory stick in hand, was walking up and down in a state of suppressed excitement.

A little company had come over from Quicksand to give us the "show" we had not had time to add to our program at their tree. Anxious as I was to be on the way as soon as possible, I could not refuse the "show" a second

time. Although it was not a feature that fitted in well with our Christmas program, the people enjoyed it.

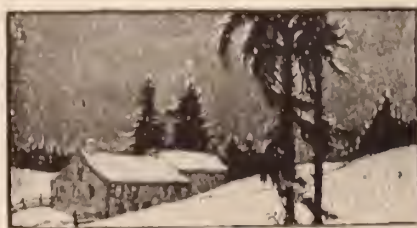
It was nearly 11 o'clock when we started for home, and the roads were dangerous, we knew, so I was very glad when all the girls decided to take the "nigh cut" across the hills, a nine-mile walk. But Andrew knew the way perfectly, and I felt sure they could make it before dark, while it was doubtful if we reached home by the road that night.

Shade stayed with the driver and me, and all the others walked. The creeks were very bad; part of the way the ice would hold the wagon and horses, then down would go the wagon and then the horses, one leg at a time.

By noon it began to snow hard, and kept steadily at it, making the traveling even more difficult. By 5 o'clock it was too dark and stormy to find our way with safety, and after trying five places we were able to get accommodations for the night. The house was none too clean, and the food none too good, but I had a room by myself, and anything was better than crossing Ogden Mountain in the dark and storm.

Sunday morning was bright and beautiful, and we got into town about noon without having any accident.

The rest of the party had reached here at dark the night before. Although some said they would not have started out except for a case of life or death, I believe that none of us was the worse for our trip, and over sixty-four children had been given their first Christmas tree. And that paid!



LOST—A BOY.

Not kidnapped by bandits and hidden in a cave to weep and starve and rouse a nation to a frenzied searching! Were that the case, one hundred thousand men would rise to the rescue, if need be.

Unfortunately the losing of the lad is without any dramatic excitement, though very sad and very real. The fact is that his father lost him! Being too busy to sit with him at the fireside and answer trivial questions during the years when fathers are the great and only heroes of boys, he let go his hold upon him.

Yes, his mother lost him! Being much engrossed in her teas, dinners, and club programs, she let the maid hear the boy say his prayers, and thus her grip slipped and the boy was lost to his home.

Aye, his church lost him! Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elders were unmindful of the human feelings of the boy in the pew, and made no provision in sermon or song or manly sport; and so many sad-



hearted parents are looking earnestly for their lost boy.

He must be found! He can be found—found just where those two careless, pious parents *en route* from worship in Jerusalem found their lost Boy. In that particular spot in the church where interested men were willing to meet him and answer in simple fashion the direct questions of his awakening manhood—here is where the lost boy will be found by men who are willing to look for him.—*Men at Work*.

REPORT OF TREASURER OF ASSEMBLY'S HOME MISSIONS.

	April 1, 1914, to	October 31, 1914.
Receipts from—	1914.	1913.
Churches	\$ 42,050.35	\$ 35,541.27
Sabbath Schools ..	2,978.49	3,639.03
Missionary Societies	4,336.33	2,998.93
Miscellaneous	18,519.39	25,335.83
Total	\$ 67,884.56	\$ 67,515.06

A. N. SHARP,
Treasurer.

WHY should I give money to save those in other parts of this country when there are needy ones in my own state?

There are other "WHYS" equally logical.

WHY should I give for those in other parts of the state when there are needy ones in my own town?

WHY should I give to the poor in the town when my own church needs the money?

WHY?—Because I am a Christian; not a heathen.—*A. P. Upham.*

CAN YOU TELL?

How did the Assembly's Home Mission Committee show its sympathy with the Woman's Work of our Church?

Where is the effort to be "American and stylish" a cheering sign?

In what words did an old lady in a remote section seek to compliment a worker and express appreciation of the help brought to her people?

What determination did a certain Assembly's Home Mission secretary express by her diligent acts?

How must a probation officer observe the spirit rather than the letter of the law?

When were some joy-bringers too busy to prepare their own Christmas dinner?

What effect did the Christmas entertainment have on the road from Grassy Fork to the Mission?

How did a "Trip to Jerusalem" help a certain Sunday School?

How was a boy lost?

How was the tragedy of the loss of half a dollar changed to a blessing?

What Mission had a "giving Christmas," and made its offering to work among the Jews?

THE SPIRIT OF CHRISTMAS.

SENIOR HOME MISSION PROGRAM FOR DECEMBER

"Sometimes, dear Lord, I fear that we forget
The gracious import of the Christmas-tide;

Our guests are bidden to the feast, and yet,
O Christmas! Thou hast nowhere to abide.

"Sometimes, I fear, we wreath the mistletoe,
And deck the spicy branches of the Tree
With gifts for those with whom we come
and go,

Without a thought of any gift for Thee.

"The Christmas spirit, Lord, we crave, that
we

May keep aright Thy holy Natal Day;
Forgetting not 'our own' but bringing Thee
Gifts that are meet at Thy dear feet to lay.

"Forgetting not 'our own,' but inasmuch
As we would have Thee master of the
feast,

We would remember, Lord, to care for such
As Thou wouldst choose to call Thy very
least."

1. Hymn—"Hark, the Herald Angels Sing."

2. Prayer—That our hearts may sing the song of the Angels, and echo the joy in Mary's heart for God's Best Gift, our Savior; and that we may hasten to do our part in fulfilling the Angels' announcement of "Peace on Earth, Good Will Toward Men."

3. The Song of Mary, the Mother—Luke 1: 46-55.

4. Woman's Work—Organized.

5. Woman's Work—Personal.

6. Woman's Work—For the Assembly's Committee.

7. A Christmas hymn, solo, or recitation.

8. Santa Claus as a Home Missionary.

9. The Grown-Ups' Christmas Tree.

10. Transaction of Business.

11. Hymn—"It Came Upon a Midnight Clear."

12. Prayer—For all lonely, sad hearts; for all who are striving to make the Name of Jesus known; that God's children may share their gifts of joy and peace and possessions with even His "very least."

NOTES:

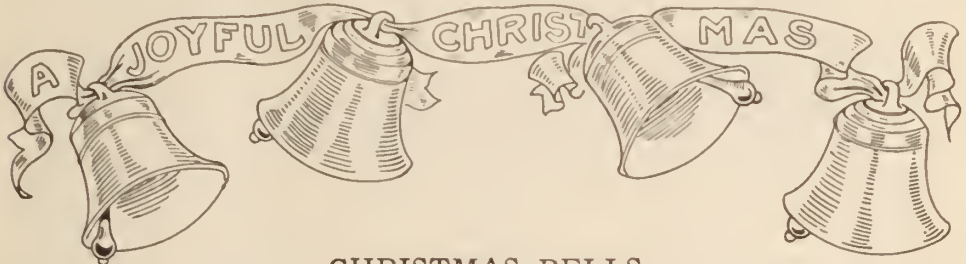
4, 5, 6 and 8—See articles in this number. A leaflet will be sent on application to the Executive Committee of Home Missions, 1422 Hurt building, Atlanta, Ga.

9—Decide upon the destination and character of the Christmas offering; and let it be known in advance that practical gifts are desired for the "Tree." Remember that Assembly's Home Missions offers very needy people and fields as recipients for Christmas cheer, and that a share in the work will be an all-the-year-round Christmas gift.

THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH OF THE U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR Corner Peachtree and Tenth Streets,
Atlanta, Ga.



CHRISTMAS BELLS.

"Christmas bells at last!" joyfully cries the child.

"What! Christmas bells again?" says the grandparent. Yet youth and age alike rejoice to welcome the chime which ushers in the season of peace and goodwill.

Our accustomed joy, however, will be saddened by the conflict in lands beyond the seas; our delight in the Christmas season will be shadowed by the suffering of warring sister nations. With our anthems of joyous praise will be mingled earnest prayers that universal peace may soon prevail throughout the earth, and that all God's children may clasp hands as brethren.

December is the month set aside by the Survey for the especial consideration of woman's work. We are indebted to the generosity of the Assembly's Home Missions Committee for the seven additional pages in our department this month. Their record will bring rejoicing to our missionary women in the message of advancement which they record. They will spur us on to new achievements in the work to advance the spread of the gospel which was brought to earth by the Babe of Bethlehem.

YOUR NEW OFFICES.

The Auxiliary is housed in an attractive suite of rooms intended for a home. It is in the upper floor of a two-story building above a flourishing grocery store. While not just what we might prefer in that way, the rooms are so comfortable, so light and airy, that we feel we have made a wise choice. We are located on one of the

most prominent streets of the city, and not too far out to be convenient to our resident workers.

We have a pleasant reception room, where is the stenographer's desk, letter files and office equipment. An attractive private office for the use of the superintendent is away from the click of the typewriter and the frequent in-



YOUR NEW OFFICES.
Headquarters of the Woman's Auxiliary in Atlanta.

terruptions of the outer office; another room contains five tables filled with literature, while still another furnishes storage for boxes, packages, etc. A long well-lighted room (intended to be the dining room) has been placed at the disposal of the Presbyterian ladies of Atlanta for committee meetings, study classes or inter-denominational organizations. It will seat fifty persons, and we hope will prove useful to local organizations and bring them more closely in touch with the Auxiliary work.

This assembly room has been comfortably furnished by the ladies of Atlanta.

These attractive rooms, with steam heat furnished, cost us less than the amount named in our budget, and not more than we would have paid for two small rooms in an office building down town. We have purchased only sufficient furniture to make efficient work possible. We are very proud of our new home and want every one of you to come to see us.

A SUGGESTION FOR MISSION STUDY CLASSES.

IN DISCUSSING any phase of study that appeals specially to the writer, there is always danger of repeating or emphasizing some idea that has already gained ground with other interested students. The aspects of mission work which rouse our enthusiasm have doubtless similarly awakened the ardor of somebody else. But something said may be helpful, even if it is not original.

It is easy to interest those who are already consecrated readers of mission literature, and who are familiar with the names of the heroes of the churches. The difficult achievement is to rouse and then to hold the interest of those who have entered the class from a sense of duty, or because it was expected or required. The leader is confronted with the task of informing a mind that is armed with the unconscious opposition of indifference. This difficulty requires resourcefulness, alertness and deep thought as to methods and plans. We are all ready to concede also that it needs prayer, continued and fervent.

Years of association with college and high-school girls have taught us that a blending of missionary adventure and biography with contemporaneous happenings, facts that are already familiar, has a wonderful effect in startling the mind into life and interest. For instance, in depicting the career of William Carey, surround the figure of the homely, vigorous cobbler with the atmosphere of England in his day. Bring out the indifference of the Church of England towards the great commission, the indifference of Christian Britain towards the spiritual needs of India

and her responsibility. If the class is mature enough, have them read the Essay on Warren Hastings outside the class. Carey must have known of the trial of Hastings; the fierce arraignment of Hastings by Burke must have reached his open ears. Call attention to the fact that while Carey was bending under the weight of the souls of India, France, just across the channel, was writhing in her seething caldron of revolution, and Robert Burns was flaming out with the novel idea embodied in "A man's a man for a' That." Teach with a great many Carey's discouraging voyage to India, the passage round the Cape of Good Hope, where English Christians were said to leave their religion when *en route* to India. Encourage the students to learn of the direful superstitions of India, the juggernaut, the Suttee, etc. Then they will follow the patient, wonderful career of Carey throughout his labors till they stand in fancy by his tomb and read the inscription:

"Lord, a poor, feeble, helpless worm,
on Thy kind arms I fall."

Instances of this kind of association may be multiplied indefinitely. What color and life is added to the career of Bishop Patterson by reading that as a boy of eleven, he would have been crushed to death by her chariot wheels, had not the strong, white hand of the young Queen Victoria reached forth and rescued him! The same method is possible in the biographies of Livingston, Judson, Paton, Lapsley and many another. This kind of work requires labor and breadth of vision, but it pays.

MARY JASPER WILLIS.

WHAT MOST OF OUR SOCIETIES NEED.

BY EVA JOOR WILLIAMS.

MORE MEETINGS—Once a month is too seldom to do good work. Live societies find once a week none too often. Let some of club meetings, etc., go;

culture is good, but what is more cultural than earnest, systematic study of missions?

MORE MEMBERS—Of course, we do! If

there is a woman still outside of our society, we need more members. If there is no girls' society in the church, take in the older girls; we need them, and they need us.

MORE GOOD-WILL—Less formality, less chilling dignity. First, let us warm our hearts at the fire of Christ's love, and then come out and be a cheer to others.

MORE KINDLY WORDS—We need to be more liberal with expressions of appreciation. If that song was particularly sweet, or that paper seemed very good to us, let us say so.

MORE SUBSCRIBERS TO THE SURVEY AND PRAYER CALENDAR—Don't say you take this or that religious paper. That is your duty, also, but if you are a member of a missionary society, missions is your specialty. If you belong to a Shakespeare Club, you do not depend upon the excellent novels of the day for your information. (We believe in the Church papers; three or more come to our home, but that will never cut out the SURVEY and CALENDAR!)

MORE LIBERALITY—Let us consecrate our purses to the Lord. He gives us an overflowing cup. Shall we drink it all and leave Him the dregs? Nay, Lord, drink thou first. We know thou wilt never forget our needs!

MORE LOVE—Love for one another, love

for our brethren who know not the gospel, wherever they are; love for "the Son of God who loved us and gave himself for us."

MORE BIBLE IN OUR MEETINGS—Let us give a fair share of our meeting-time to *intelligent* Bible study. Adopt some orderly, thorough method. Hill's "1200 Bible Questions" are admirable; also study of Characters: excellent books for this purpose can be had for 10 cents. Do not attempt more than can be studied with profit in the given time.

MORE MISSION STUDY—Do not let us call ourselves a Missionary Society, if we do not study missions in a systematic way. Don't expect to develop missionary enthusiasm when you do not feed upon a nourishing missionary diet.

MORE PRAYER—"Lord, teach us how to pray." Pray at home, for the meeting, for the fellow-members, for the cause of Christ's Kingdom, near and far; pray at the meeting; let us have more short prayers. Better three sentences from three unaccustomed leaders than a lengthy and edifying prayer from an old standby.

"Now just a word for Jesus,
'Twill help us on our way.
One little word for Jesus,
Oh, speak, or sing or pray."

CHEERING THE SOLDIERS OF PEACE.

"Wounded? Yes, but marching
And singing as we go.
Singing up to victory
Forgetful of the foe."

Thousands of newspaper readers on the morning of September 23d felt their pulses quicken as they looked at the picture of a strong, brave young corporal just from the thick of the fight in the present terrible war.

His brows were knit with intense earnestness, his lips parted in speech.

One arm was in a sling, the other gripped his soldier cap. The simple eloquence of his appeal to his fellow-countrymen will go down in history with his hitherto unknown name. Hear him: "I took my part in the charge at Mons and my two brothers were killed within a hundred yards of me. My hand will be better by Thursday, and I am going back. If it is not better, it will have to be. Come forward and help to fill up the gaps." His superb spirit elicited the cheers of Chris-

tendom as he returned to the conflict, to be shot down in some muddy trench. For what?

Then I thought of our wounded heroes on the home and foreign mission field. Engaged in a loftier warfare with deadlier foe, and with eternal issues at stake. I saw them suffering from physical ills and mental distress, often bereaved, but toiling bravely on; and I wondered why their heroism in saving men, body and soul, for the Prince of Peace, does not elicit a measure of the applause that is so spontaneously given to those who slaughter men for an earthly king.

There is one faithful missionary soldier in the mountains who has been smitten with trachoma, the dread eye disease which the immigrants have brought to us. Later a finger became infected in the discharge of her duty, and after severe suffering had to be amputated. Does her work stop? Ah, no. With failing eyesight and maimed hand she goes lovingly on her way. A wounded heroine! Give her ringing cheer that will echo through her lonely heart until she hears the King's "Well done."

Another whom we love, from China, has been suffering untold agony for many months, but was giving marvelous testimony to God's sustaining grace.

"Dying? Yes but marching,
In spirit where they go,
Singing up to victory
Forgetful of the foe."

Is his ear gladdened by the shout of a victorious church marching in to fill up the ranks?

One who has been sore wounded is gladly giving the remainder of her strength to a generation of enslaved girls in Japan. Her quiet heroism can scarcely be compared with the mad daring of the battlefield. But is it not worthy of the most cordial, the most loving and appreciative words of commendation, at least from the church, whose accredited representative she is?

There are so many of these heroes in the church militant; but the bravest are the humblest, therefore we are in danger of half forgetting them as they toil and suffer alone in the obscure places of the earth. But now and then, from pulpit and platform, we hear their voices like a trumpet call to battle, saying to us, "We have been fighting in Africa, in China, in South America, or Mexico. We are wounded, our loved ones have fallen beside us, but we are going back whether our wounds heal or not. Come forward and fill up the ranks." Greet these soldiers of the cross with a storm of applause that will mean support, sympathy, prayers and reinforcements. And let us not forget the veterans of the home field, the worn-out preachers, the men who have kept the enemy at bay for two generations or more, and who are sometimes left on the battlefield to languish from neglect. They are not uniformed in crimson or gray, and they wear no epaulets as a mark of distinction; but they are heroes, all of them, and have been wounded not only on the battlefield, but sometimes in the house of their friends. And yet hear them to their latest breath crying out, "We are wounded—we are dying—but the cause must triumph—come and fill up the ranks." Give to them their meed of praise and gratitude and a share of your temporal things ere it be too late.

If there could be a tidal wave of missionary fervor to sweep over our church in any way comparable to the frenzy of enthusiasm that obsesses nations when the battle spirit is aroused, the kingdoms of this world would be given to Christ before a generation falls on sleep. Meantime, let us cheer our missionary soldiers. How? By letters. Encouraging, bright, gossippy, human letters, not sermons. By hospitality ungrudging when they are at home on furlough. By thoughtful remembrances—a new book or magazine, or something to brighten the home. By some of the many beautiful attentions that you

would eagerly bestow upon the brave soldiers who were fighting for you Magnify their high calling, that your boys and girls may be proud to follow in their steps. Put honor upon them for they serve the King of Kings. Let us in this way exalt peace, believing

that when this mad storm of war will have passed by, leaving wreck and ruin in its train, the glory of militarism will have faded before the coming of the Prince of Peace in the hearts of mankind.—*Aleathea T. Cobbs.*

MY GARDEN MUST BE BEAUTIFUL.

ANNA TEMPLE.



My garden must be beautiful;
For when the shadows play
In length'ning shapes along the wall,
And comes the cool of day,
Perchance my Lord might come to see
The place where roses bloom for me.



And if He asked to come within
This house of mine to rest,
How fair and sweet the rooms should
be,
For such a wondrous Guest!
Twere better far to keep them so,
Lest He might come before I know.

And if He stayed for friendly speech,
As fell the light of day,
How should I know to talk with Him,
Or holy things to say,
Unless my soul acquainted be
With some of heaven's mystery?



TEAM WORK AS APPLIED TO MISSIONARY SOCIETIES.

BY MARY D. IRVINE.

THE following plan has achieved marked success in the Society of the First church, Danville, Ky. It is a plan which can be adopted in any society, regardless of numbers.

We divided ourselves into three companies, choosing our list alphabetically, and appointing over each a captain.

Then we fixed our Standard of Excellence as follows:

- 1st. Attendance.
- 2nd. Roll call, answered by Scripture verse or news item.
- 3rd. Number of visits made to sick, strangers and shut-ins.
- 4th. Visitors you have brought to the meeting.
- 5th. New members.
- 6th. Contingent or membership fees paid.

7th. Answers to Survey questions.

At the end of six months scores are counted and the two delinquent teams pay the penalty. With us the penalty has been, an open meeting, with simple refreshments served, which has proven a most delightful occasion. Mark you, there can arise no bitter rivalry, because in drawing for our teams, families are divided into the *different* companies. While much depends on live, energetic captains, yet only the spirit of emulation pervades us.

Now let us see the practical unfolding of this plan.

"*Attendance.*"—At roll call Mrs. A is absent, but she has sent some one (not a member) in her place.

"*Roll Call Answer.*"—Mrs. B is away from home, but that monthly meeting has not been forgotten; so, in answer to her name, the secretary reports to us a live message from her, which vitally links her to us at our meeting, as it also saves her the mark of demerit. This habit of answering to roll call with a bit of news or Scripture verse enlivens the monotony, as also it accustoms the timid woman to the sound of her own voice. So, if her answer is only "Present," we give her a demerit mark on score of answer.

"*Visits.*"—Your captain calls up to say to you, "I have here a list of our sick, our shut-ins, and strangers whom I want you to visit or *have* visited; do your best and report to me."

"*Visitors.*"—Invite and urge to come any prospective members.

"*New Members.*"—Report these to your captain, if you have obtained them.

Of the value of the sixth and seventh points too much cannot be said.

When a faithful captain rings up to remind you of the March or October meeting, and tactfully suggests you bring your forgotten dues, it may be, perhaps, your name is the *only one* reported as delinquent in your team; if there is mettle *in* you, you will not stand for that when it is to count in a contest.

"*Survey Questions.*"—Now, when the call comes for a show of hands as to whether you have tried to find answers to these questions, no woman of spirit will be satisfied to sit as a cipher very long. She either makes it her business to read that Survey, or, if that is impossible, she puts it into the hands of some member of her family to ferret out those questions. We find, if there be an obscure answer to some question, that 'phones get busy until it has been found by one more alert. Thus has developed among us closer reading of the pages of our excellent magazine, as well as increased subscriptions. And these are only the beginnings of the manifold results under this head.

At the meeting of the Woman's Conference, Montreal, July 21-26, this plan was hastily outlined under period for "Suggestions as to Conduct of Missionary Societies." The enthusiasm with which it was received, together with countless requests which afterwards followed that we furnish the "Seven Points" resulted finally in the promise that we would write it out in detail for the Survey.

We are by no means a model society, and do crave suggestions from others, but can confidently commend the above plan, since it has surely served to develop us.

To give with divine recognition, we must give inspired by the right motive. Thousands do not help their poor, undone, neglected fellows because they lack the motive. There is no power at work urging them to do it. May we all this Christmas season go out into our own God-given world, and become enthused and inspired with the matchless power described in the words, "God so loved—that He gave."—*Commander Ballington Booth.*

PAUL'S HELPERS IN THE GOSPEL.

Mrs. S. H. ASKEW.

[A BLACKBOARD OUTLINE FOR BIBLE READING.]

I.—PERSONS.	II.—PLACES.	III.—WORK.
1—Lois .. } 2 Tim. 1: 5	1—Lystra.	1—{ Child training
2—Eunice } Acts 16: 1, 2	2—Philippi.	2—{ Family life
3—LydiaActs 16: 14, 40	3—Athens.	3—Hospitality and prayer True believing
4—Damaris ..Acts 17: 10-12	4—Corinth.	4—(Encouraging Paul)
5—Priscilla. { Acts 18: 1-3, 18, 23, 24	5—{ Cenchrdae	5—Teaching.
{ 1 Cor. 16: 19; Rom. 16: 3	{ Rome.	6—Deaconess (carried one of Paul's letters)
6—PhoebeRom. 16: 1-3		7—Faithfulness
7—MaryRom. 16: 6		8—{ Every day work
8—Tryphena } Rom. 16: 12		9—{
9—Tryphosa } Rom. 16: 12		10—Just simple loveliness
10—PersisRom. 16: 12	7-13—Rome.	11—A comforter—evidently
11—Paul's "Mother"Rom. 16: 13		12—(Unknown)
12—JuliaRom. 16: 15		13—Family devotion
13—Nereus' SisterRom. 16: 15		

With this outline (which may be much increased by further study) use a map to trace Paul's journeys as he came in contact with these women. A map drawn on manilla paper, in outline only, upon which can be traced, in colored pencils, by a second person, the journey of Paul, as the leader introduces this lovely group of women, will be far more effective than merely pointing out his steps on a fine wall map. Actually *doing* things is the very best way to remember them.

After the references have all been studied, call attention to column III.—the various ways in which these splendid early-church women helped the great Apostle. See how simple and ordinary were the different channels of service—only one out of thirteen holding any official position in the church. Surely there is no missionary society in any church today, in which this list cannot be duplicated! Then let us take courage and be steadfast in whatever form of good works God has made possible for each of us, knowing He will own and bless women's simple, unnamed, every-day duties as "labor" for Him, if only we *live* and *love* and *work* in His strength, and give to Him for His own use each commonplace day as it comes.

SEVEN STARS OF PURITY PRESBYTERIAN CHURCH.

BY JANIE STRINGFELLOW.

FOUR years ago I organized my little Sabbath school scholars into a Home Mission Society. The girls were from the ages of seven to ten years.

Seven being a Bible number used many times, and the name "Seven Stars," taken from 1st and 2d chapters of Revelation, the number cannot be broken; therefore we cannot receive other members.

Also the "Manager" being handicapped by bad sight and hearing could not manage a large society. We meet the last Sabbath of each month. The girls hold office by election—president, vice-president, secretary and treasurer, etc. Meetings are conducted by president; reading of a Scripture lesson, sentence prayers by each member, and singing of several hymns; minutes read and approved, dues paid, and then a talk by

manager. *Each member* holds some office, is responsible for some special work.

Besides monthly dues of five and ten cents, these little girls give liberal free-will offerings. Last year these amounted to \$25.00. We also get up annual entertainments. In the spring the Cradle Roll commencement, or Rally. A pleasing program is arranged, including many on Cradle Roll and primary Sunday school scholars, and entertainment generally given on church lawn, as babies dislike being shut in by church walls and are apt to rebel. Give them fresh air and freedom, and they are the sweetest things in the world. In the late fall we have a bazaar; of course this gives the mothers and friends a chance to make and contribute beautiful and useful handiwork, which is sold. The Seven Stars have the care of the Cradle Roll. They get new members, *take* birthday, Christmas and Easter cards to babies. On the birthdays the mothers often give a party to baby and "Stars" which, of course, pleases and encourages the little workers. I would suggest to any Cradle Roll manager the most efficient *helpers* for the work are "*little mothers*" from

the age of six to ten years. At that age there are no clouds before them, life is bright, and they are ready to remove mountains, if called upon. Oh, that we could all live at that age, even as the years roll on.

The first work of the "Seven Stars" was for Durant College. They sent a nice contribution to the building fund, and then purchased a "Seven Star Room;" total amount \$114, and then a gift to China famine sufferers.

Our church contemplates building an up-to-date Sunday school room, and the "Seven Stars" and manager promised \$500 toward it; \$400 of this amount is already in the Saving Band. They are to have a Seven Star window in the building, and are hoping to be able to furnish a Cradle Roll room for babies and mothers. Three of the Stars say they are going to be missionaries; one hopes to take her grandmother's (Mrs. Hall) place in Cuba. I pray God may keep this desire burning bright in these young hearts. *Each* of these little "Stars" and their manager have recited the Westminster Catechism and received beautiful Bibles.

THE NEW MAPS.

The Educational Department, at Nashville, has just issued a set of five maps, showing the countries in which our Church has Foreign Mission work. These maps are clearly printed on excellent cloth, and are sold in the set for \$2.50 per set. The increasing number of Mission Study Classes in our

Church has brought about a stimulus in the use of maps, and this set will fill a long-felt need in our missionary work. Every up-to-date society should have this set of maps. They can be supplied by either the Nashville or the Auxiliary office.

If God is, then there is nothing in the world so important as prayer. If God has made a revelation of Himself in the Holy Book, there is nothing so important as the study of His Book. If we neglect the essentials of the Christian life we shall be fruitless and useless. The Bible in the heart is a treasure to be drawn against the day when we shall be thrown in the maelstrom and not know how to turn—treasures against the day when we shall pass through the valley of the shadow of death."—Robert Freeman.



The splendid workers of Dallas Presbyterial feel quite aggrieved that their name was omitted from the Standard of Excellence in the annual summary of our work last year. We regret this error, since the Dallas Presbyterial is doing unusual work and deserves a leading place on the Roll of Honor. They have recently added five new societies to this Presbyterial, and their increase in gifts and membership are both encouraging. We are glad to add the name of Dallas to our Roll of Honor.

We are quite sure that our readers will enjoy the pictures of the Auxiliary offices, which are shown in this number of the Survey. Perhaps some of our workers would like to have this set of pictures, since they portray the first real office headquarters of the Women's Work in our Church. The photographer will print the set of five at \$1.25 per set, or 25 cents for each single picture.

We would call the attention of the chance visitor who may wish to call upon us at our office to the fact that our office hours are from 9 to 5 each day except Saturday, when the office is closed at 1 o'clock.

Our readers will be grieved to learn of the death of Dr. Sydenstricker, of West Point, whose wife is president of the Mississippi Synodical. Dr. Sydenstricker's illness was prolonged during the greater part of the past year, but at the last his home-going was peaceful. Our hearts go out in love and sympathy to Mrs. Sydenstricker in this her hour of trial.

The wide-awake president of the Arkansas Synodical is planning to put the office of Historian on a firm basis in the organization of her State this fall. She is gathering together data concerning the early churches and ministers of her State and of the first societies to organize for missionary work. As soon as the necessary funds are in sight she expects to publish these interesting facts. The ministers of Arkansas are showing a commendable interest in assisting Mrs. Nunn in this work.

Many of our organizations are emphasizing Young People's work at their fall meetings. Nothing could be more necessary than this work, and it is to be hoped that great good will result from it. The Presbyterial reports sent to the office of the Auxiliary last March show an enrollment of less than five hundred Young People's Societies. While this record is necessarily incomplete, we are all aware that our young people's work needs every encouragement, and plans are already being formulated for bringing the matter of young people's work systematically before all the organizations of the Auxiliary. We shall greatly appreciate any suggestions in regard to plans of work or organization for the young people.

The Home Mission Praise Service for Young People's Societies, that was prepared by Miss Barbara Lambdi. for Home Mission week, has been widely used and much enjoyed. We still have copies of this service, and will gladly supply them on request.

Miss Frances Harwood, the wide-awake president of Western Texas Presbyterial, has sent a circular letter to the presidents of all the missionary societies in her territory. This letter is a clarion call to earnest work for the coming season, and emphasizes the particular features which need building up. It is because of just such systematic and intelligent work that Texas has rounded her societies into line so beautifully. Only lack of space prevents our publishing the letter in full.

The Synodical of South Carolina held its first annual meeting on October 6-7, at Chester. Although this was the initial meeting of the new organization, the program was very well worked out and most helpful in its practical suggestions to the Presbyterials. Every Presbyterial president was present, there being nineteen accredited delegates at the meeting. The sessions were interesting and inspiring. Mrs. States Lee Leiby, the president, deserves much credit for the splendid program. Mrs. M. B. John, the faithful secretary, has labored early and late in the interest of the Synodical, and presented a very interesting report of the work of the South Carolina Presbyterials. We expect a great future for this young organization.

The Synodical of Tennessee convened in the Second Presbyterian church at Nashville on October 8-9. The preceding day had been spent in conference between the Synodical and Presbyterial presidents at the home of Mrs. R. S. Webb, the president. Many practical plans were outlined at that time for the advancement of the work.

The program at the church the second day was very interesting and helpful, and Mrs. Webb deserves approbation for the work she has accomplished. An especially interesting number of the program was a paper by Mrs. Weatherby, president of the Woman's Auxiliary of the Moore Memorial

church, Nashville. In this paper, "A Tested Plan." Mrs. Weatherby told most interestingly of how the Auxiliary Plan had worked in her church, showing that within a year it had increased the membership, enlarged the gifts and brought about more unity and harmonious action on the part of the women of the church. The next meeting of this Synodical will be held at Chattanooga.

A novel plan for an interesting missionary meeting has recently been promoted in Mississippi. The special feature was a "Mission Newspaper," of which the secretary was the editor-in-chief. This newspaper was to be made up of four sheets, just like a real paper, and items culled from the church papers and magazines, while "scissors and paste" did the work. It was also largely illustrated, and its success was assured. The following is a table of contents from one of these societies:

THE MISSION NEWSPAPER.

1. Have a letter from a Missionary.
2. A poem by a Missionary.
3. Travel sketch (visiting one of our Missions).
4. Political news from mission lands.
5. A column of "locals" (brief bits concerning our Missionaries).
6. A want ad column (here exercise your ingenuity in advertising for preachers, teachers, nurses, doctors, equipment, etc.)
7. Song by a Missionary.
8. Round Table; "My Ideal Secretary."

This plan originated with the resourceful president of the Mississippi Synodical.

The following extract from a recent letter is one of many which voice the same sentiment:

"Our organized work has been such a blessing to me and to so many other women in the church who have been

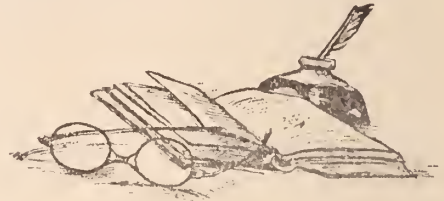
eager to help advance the Lord's work but lacked the organization. I am so thankful that the Lord sent you down to — to organize our little weak Presbyterian, for through that organization have come some of the most precious experiences of my life, and I think it has been the means of much spiritual development to the churches of the Presbytery as a whole.

The following lines from a letter of one of our Home Mission workers in the mountains will prove of interest:

"We have had delightful weather most of the time, and I am sure our Father wished me to come to this desperately needy field, for He has blessed my efforts as never before, and I have been able to reach and arouse more people. They were waiting to be helped and respond so readily. I cannot tell you all of the desperate conditions here. We do not need more ministers and more women workers to go into the homes and help

the women. The men up here, and even the preachers, are frank to say that this personal work is what is needed even more than sermons. So many women never hear a sermon. They are so busy they cannot go to the house of God often. The work is so hard, but I was never so happy before in my work. I am sure it is because I am in the place God has for me. Please pray for me that my strength shall keep up and that I shall be faithful in all things."

If you enjoy this department, will you not aid in making it interesting by sending in bits of news, helpful suggestions and tried plans.



BISHOP WILLIAM F. ANDERSON.

The charter of all true liberty
 The forerunner of civilization
 The molders of institutions and governments
 The fashioner of law
 The secret of national progress
 The guide of history
 The ornament and mainspring of literature
 The friend of science
 The inspiration of philosophies
 The textbook of ethics
 The light of intellect
 The answer to the deepest human heart hungerings
 The soul of all strong heart life
 The illuminator of darkness
 The foe of superstition
 The enemy of oppression
 The uprooter of sin
 The regulator of all high and worthy standards
 The comfort in sorrow
 The strength in weakness
 The pathway in perplexity
 The escape from temptation
 The steadier in the day of power
 The embodiment of all lofty ideals
 The begetter of life
 The promise of the future
 The star of death's night
 The revealer of God
 The guide and hope and inspiration of man.

—*Western Christian Advocate.*



GENEROSITY AMONG THE POOR.

(A True Incident.)

MISSES CLARK AND WYATT.

THERE was a little bundler in a New York department store, Catriona Malatesta, a white, hungry-looking little North Italian of fourteen, with a thin chin and a dark-shadowed, worried face.

She had an adored sick sister of four, besides six other younger brothers and sisters, and a worshipped mother, to whom she gave every cent of her wages of three dollars and a half a week. An older brother, a day laborer, paid the rent and provided food for all of them. Every other family expense was met by Catriona's three dollars and a half, so that she was in the habit of spending only five cents for her own dinner in order to take home the extra thirty cents; and every day she looked whiter and older.

At the beginning of the week before Christmas the store raised Catriona's wages to four dollars. Her mother told her she might have the extra half dollar for herself for Christmas. Though Catriona had worked some months,

this was the first money of her own she had ever had. With pride she told the department how it was to be spent. She was going to surprise her mother with a new waist for Christmas—a waist Catriona had seen in the store marked down to forty-nine cents. A ten per cent. discount was allowed to employes, so that the waist would cost forty-five cents. With the remaining five cents Catriona would buy her sick Rosa a doll. All her life Rosa had wanted a doll. Now at last she could have one.

On the day when she received the money Catriona kept it close at hand, in a little worn black leather purse, in a shabby bag hanging from her arm, and not out of sight for an instant.

Her purchases were to be made in the three-quarters of an hour allowed for supper. The time Catriona consumed in eating her five-cent meal was never long; so that, even allowing for prolonged purchasing, her absence for an hour was strange.

"Where have you been all this time,



Catie?" the manager screamed at her angrily, without glancing at her, when she came back at last. Catriona looked more anxious and white than ever before. Her face was stained with weeping. "I lost my purse," in a dazed, unsteady voice. "It was gone when I opened my bag in the lunch room. I've looked for it everywhere."

There was a sudden breathless change in the air of the department. You could have heard a pin drop. "Better go down to the basement and wash your face," said the manager awkwardly, with unbelievable kindness.

"Well," she continued suddenly, the minute Catriona was out of earshot, "I'm not so poor but that I can help to make that up." She took a dollar bill from her pocketbook. Every one contributed something, though several girls went without their supper for this purpose, and one girl walked home, four miles, after midnight. Altogether they could give nearly ten dollars.

The manager sidled awkwardly toward Catriona when she came back from washing her face. "Here, kid," she muttered sheepishly, pushing the money into the little girl's hand. Catriona, pale and dazed, looked up at her—looked at the money with a shy excitement and happiness dawning in her eyes. Then she cried again in excitement and joy, and every one laughed and sent her off again to wash her face.

That night everything was different in the department. There had been a real miracle of transfiguration. The whole air of intercourse was changed.



The first one up on a Christmas morning.

All the girls were gentle and dignified with each other. Catriona's eyes sparkled with pleasure. Her careworn air was gone. She was a child again. She had never had any physical loveliness before; but on that night hundreds of passing shoppers looked with attention at the delight and beauty of her face.





CHRISTMAS IN SANTA CLAUS' LAND.

By FRED R. FALCONER.

IT HAS been our custom in past years here in Klukwan, Alaska, to receive a box of things for distribution among our people at Christmas. Wishing to teach them that the true Christian spirit was that of giving rather than receiving only, we made an early announcement that there would be no box from "below," but that, nevertheless, if we would but enter into the spirit of our plan we would have the best Christmas yet. Having burned the bridges behind us by asking that no box be sent, we laid our plans for a Christmas of giving.

We thought that as Jesus, the greatest gift to earth, had come to us through the Jews, it might awaken a greater interest in the plan to have these people bring their gifts to Jesus to be used in sending the gospel of his love to the Jews who have rejected him so long. With this end in view, we gave several talks on the past, present and future of the Jewish people, finishing up on Christmas morning with the story of the wise men who brought their gifts to Jesus, gifts of their own production, from their own country, and asking them to do the same thing by bringing in the evening their gifts to Jesus in the shape of curios, the work of their own hands. The church was decorated, a tree set up, and in the afternoon gifts were brought in to be marked for one another, and some for "Our newborn King," and hung on the tree.

In the evening one hundred and seventy-five people gathered in the church and thoroughly enjoyed the program prepared by the school children, interspersed with music by the native band.

and speeches and songs, in which all joined. At last, on the arrival of Santa Claus, sacks of candy were distributed to all; then the tree was stripped of its gifts, among which were moccasins, wall-pockets, large horn spoons, beaded bottles, caskets, etc., amounting in all to \$31.50. These things have been pass-



Alice Ahlook, a full blood Eskimo maiden.

ed on to the Board of Home Missions, the money to be applied to the work among the Jews.

In every way we believe it to have been the most satisfactory Christmas, for both the people and the missionary, of the seven he has spent among them.





FORGOTTEN.



I des so weak en sinful,
Or else so old and po'
Dat Mister Chris'mus done fergit
De number of my do'.

I tell him, "Heah I is, suh!
You been dis way befo'."
But Mister Chris'mus done fergit
De number on my do'.

I see him fin' de rich folks
Dat des don't want no mo'!
But—good Lawd knows he done fer
git
De number on my do'.

I wonders, en I wonders
Des why he slight me so?
I hope de Lawd'll show him
De number on my do'.

—*Atlanta Constitution.*

CUBA.

1.

In the year of —,
The Rev. John G. —
Began our Cuban mission work,
Where Rome has cast its pall.
A few years passed; God called him
home;
But God's work does n.t rest.
A small, brave band still labors there
Where zeal is richly blessed.

2.

We have — stations, and you'll
find
Three towns begin with —,
And one with — and one with —,
Queer names they seem to me!
Now, who will find seven workers'
names

Hid in these lines below?

Just get your "Survey" list and hunt,
You'll get them soon, I know.

3.

"You have made a mistake," said the
teacher; "take this sponge, Alex, and
erase all you have written. If you do
not improve, Sim, small as he is, will
beat you."

4.

The good army finally proved victor;
rescue work began at once; the field
was full of fallen soldiers, some ill and
some dying. Out of the relief house,
tons of ice were carried to ease their
suffering. Ah! all in war is not ro-
mance and glory!





A LITTLE GIRL IN CUBA.

BY EDITH McCLUNG HOUSTON.

CLANG! clang! goes the knocker on the door of my house in Cai-barien; and when I go to see who is there, I find a little Cuban maid, with shining eyes and on tiptoe, to give me a message.

"Good morning," she says. "And mamma says you have a new little servant to command at our house."

And then she runs off to tell the neighbors the same thing. Did you ever hear such a queer message—that I have a new servant, and she lives in another house?

Suppose we go and see her right away? We cross the street and find all the children so glad to see us.

Aurora is the eldest; then there is Leonidas, Jose, Julian, Maria del Carmen, Manuel Antonio, and Ramon, and every one is talking about my servant. They take us into their mother's room. It is all dark and shut up, but they light a candle and we see their mother propped up in bed, and by her side is a bundle—not a very big one—just a little, little baby! What a red face it has, and what big eyes and black hair!

I put out my finger and its tiny fingers go round mine and hold me tight. We are getting to know each other already. Why, can it be—?" yes, this is "the new little servant" I am to command!

She wears a little waist instead of a long baby dress; but, you see, it has trimming on it, and she is wrapped in a linen cloth marked with her mother's initials in red cross-stitch letters nearly as big as she is, and on her little pink toes are booties of wool or silk. She

wears a stiffly starched cap all trimmed with lace and baby ribbon, and, as a finishing touch, a jet bead is tied round her creased wrist to keep off bad luck.

But we are exclaiming over too many things. She wrinkles up her scrap of a face and opens her mouth very wide and gives a vigorous cry! My servant has a strong voice and a mind of her own!

"And what name did she bring?" I ask. For her mother will not choose a name for her as your mother did, but will look in the calendar and see the names of the "saints" on whose day she was born. (Saints are people whom it is said were very good when they were living, and so the people in Roman Catholic countries pray to them as much as they do to God.) And they think the "saint" whose name a child "brings" will take care of it all its life. So, even if the family don't like the name, they call the baby by it just the same.

This mother tells us the baby brought "Emilia," and she is very glad, for she thinks it is a very pretty name.

Emilia has had a very warm welcome from all the neighbors, and especially from her brothers and sisters. Little Manuel Antonio wants to put her down on the floor to see if she can crawl and gets up from the dinner table to carry her some black beans so she may have something to eat, too.

And all the others are busy talking about what she will do when she gets big.



For one thing, she will spend a great deal of time thinking about her clothes, even when she is very little.

She will have plenty of little thin dresses of white or bright colors, and she will want a new one for every special occasion, for it is dreadful to have to wear an "ironed" dress (one already worn) when every one else has a new one. She will have new shoes, too, and think more of them than even her dress, and she will want some gay ribbons for her hair and a little fan to open and shut all the time.

She will go to school when she is three or four years old, and carry a bag made of burlap for her books and slate, with her initials worked on the outside. She will carry a long, hard cushion, with a strip of crewel sewed to it, and will learn to make letters of cross-stitch before she is five years old. When she is larger, she will have a square frame and do embroidery or drawn-work in it. She will also learn to crochet; and if she learns these things well, her mother will say her teacher is fine, because she knows how to teach "a-bores" (fancywork).

She will play with dolls, just like you do, and visit with other little girls, too. She might teach you a good many games you never heard of, and she will know others very much like yours.

In one game they play a great deal; one little girl pretends that she is a little rabbit and hops all about the circle where the others are.

Another game must have been played hundreds of years ago in Spain, for it is about the Moors coming. "What do they come for?" "To kill us." "How?" "With dirks." "Here they come!" "To the water!" And it ends by all pretending to throw themselves into the river.

They never go to bed till the grown-up people do, and as all the children dance, they often go to balls and dance all night.

Most of the balls are on Sunday, and every celebration is put on that day.

They say Sunday is the day to "divert yourself."

If nothing else is going on, the band is playing in the plaza at night, and gaily dressed people are walking about, going round and round and talking and laughing.

On Sunday, too, they go to Sunday school in the cities where there is one. Not long ago I asked my little neighbor, Manuela, what she learned in Sunday school.

"A rezar y rifar" (to say prayers and raffle), she answered. She is given a ticket every Sunday for attendance, and these entitle her to draw for fans, dolls, bicycles, etc. Once there was a kid raffled off, but the priest got that.

When she goes to church, she must dip her finger into the "holy water" at the door and make the sign of the cross on her forehead.

She is taught to say prayers on beads—ten to Mary and one to God.

She learns the commandments this way: The first, "Thou shalt have no other gods before me;" the second "Take not the name of God in vain."

She is taught to pray to the images in the churches and the pictures of the "saints" in her home, and she is given little "saints" to take home instead of a Sunday school card. She wears a medal of the Virgin hung about her neck.

Now you want to know how Emilia spends Christmas. She will have a new dress, but no gifts, such as you have. All her relatives will come to her house, and they will have a fine dinner and eat roast pig and dishes they specially like. On January 6 comes the "day of the Kings."

They say it is the anniversary of the day the wise men came to see the baby Jesus. And the children think they still go riding by carrying gifts. So they set their little shoes in the windows, and in the morning they often find them full of little sweets of presents.

On her birthday, too, Emilia will

have cards and flowers; perhaps a big cup to take her coffee from in the morning from her home folks and friends. And she may give a little party, and hand around little cakes piled in a pyramid on a glass stand.

But we have let Emilia grow into a big girl, haven't we? We shall have to wait till you catch up with her before you can see her again.

Caibarien, Cuba.

SPELLING CHRISTMAS.

A Home Mission Program for the Juniors.

We Are Glad That—

"Christ was once a little baby,
Just like you and me;
Born in Bethlehem of Judah,
Far across the sea!

"This is still the same dear Jesus
Of whose birth we sing.
O! 'tis sweet to tell the story
Of our new-born King.

Who was once a little baby,
Just like you and me.
Born in Bethlehem of Judah
Far across the sea."

1. Hymn—"Joy to the World!"
2. Prayer—Of joy and praise for God's Best Gift to us, and to all the world; and that we may share our joy and praise with His very "least" needy children.
3. Prompt Transaction of Business.
4. Spelling Christmas in Texts, An Acrostic:

Comfort ye, comfort ye my people, saith your God.—Isaiah 40: 1.

He shall feed His flock like a Shepherd; He shall gather the lambs with His arm, and carry them in His bosom.—Isaiah 40: 11.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee.—Zech. 9: 9.

I will shake all nations, and the Desire of all nations shall come.—Haggai 2: 7.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned.—Isaiah 40: 2.

The Gentiles shall come to Thy light, and kings to the brightness of Thy rising.—Isaiah 60: 3.

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.—Luke 1: 46-47.

And suddenly there was with the Angel a multitude of the heavenly host praising God, and * * —Luke 2:13. Saying, Glory to God in the highest, and on earth peace, good will toward men —Luke 2: 14.

5. Hymn—"There's a Song in the Air."
6. Spelling Christmas in Deeds: The Little Child Jesus, Highland Hospital, GeneRosity among the Poor, Brooks Memorial Institute, Canoe, Santa Claus' Land, ForgoTten, Ensley Mission, Canyon Falls, John Black, School.
7. Hymn—"O Little Town of Bethlehem."
8. A Junior Christmas Tree.
9. Hymn—"O Come to My Heart, Lord Jesus."
10. Prayer—Of thanks for the good things that we enjoy; that God will specially bless all needy little children, and those who are ministering to them in Christ's Name; that our hearts may be very tender, and responsive to the privilege that He has given us of bringing joy to other lives and souls.

NOTES:

4, 6—Let the children take all these parts, responding as their letters are "spelled out." If desired, these may be given as special exercises, the children bearing gilt stars, with red letters.

8—Begin early and enthusiastically to plan for the tree, and let the children "trim" it and place the gifts,—of toys, food, clothing, money. If some special field is to be remembered, ascertain in advance what the real needs are. Make the children feel that their gifts to other needy little ones are truly given to the Lord Jesus.

JUNIOR PROGRAM FOR DECEMBER, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

TOPIC—Cuba.

SUGGESTIONS:

Song—Away in a Manger.

Scripture Reading—Luke 2: 4: 14.

Prayer—For the children of Cuba that they may worship the true God, and not an infant image.

Minutes.

Roll Call—Answer with the name of a missionary in Cuba.

Business.

Song—Selected.

Exercise—The Old, Old Story.

Instead of reading the story of the birth of Christ, let the leader tell the story with the children's help. It may be done by questions which the children can answer.

Have a map of Cuba, with our stations indicated, drawn on the blackboard. As the names of the missionaries are mentioned, have some child tell where they are located, and point out the station on the map.

In the exercise let the leader ask the questions and different children answer with the verses.

Have the Prayer written on the blackboard, or a number of copies written on slips of paper so that all the children can read it together.

Dr. Orts very kindly wrote the story especially for the children this month. Let us remember him daily in our prayers.

Use "Hidden Missionaries in Cuba," in the current issue of THE SURVEY.

The above program, together with material to carry it out, can be had from the Executive Committee of Foreign Missions, Nashville, Tenn. Price, 10 cents. Subscription for the year, \$1. Issued the 15th of each month for use the succeeding month.

QUESTIONS:

1—Is Cuba a warm or a cold country?

2—What were the children taught to believe in before the missionaries came?

3—How long has our church been at work in Cuba?

4—How many stations have we? Name them.

5—Who was Dr. Orts?

6—What is needed greatly in our work?

7—How can we help our workers?

Prayer for Juniors.

Story—How the Cubans Live.

Song—Hark, 'Tis the Shepherd's Voice I Hear!

Close with the Lord's Prayer in concert.

THE LITTLE CHILD JESUS.

(SOME VERSES FOR THE DEAR LITTLE ONES AT CHRISTMAS TIME.)

The little child Jesus
Came down from the light,
And He nestled so warm
In the heart of the night.
The world was a-cold
And full of its strife,
But He nestled so warm
That He woke love to life.

The little child Jesus
Found no room in the inn;
There was a room there for folly
And anger and sin:
O deep in my heart,
I will give Him a place,
And ask for His blessing
And pray for His grace.

The little child Jesus
Had a star in the sky,
That followed Him gladly
And stood waiting by,
The wise men, they saw it,
And it was their guide,—
O beautiful Christ-star,
Lead me to His side.

The little child Jesus
He smiled in his sleep,
And the angels they saw it,
And sang soft and sweet,
O little child Jesus,
Smile Thou upon me,
And make me a happy,
Dear sweet child like Thee.

—Rev. Oliver Huckel.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH NASHVILLE, TENN.

MONTHLY TOPIC—CUBA

TWO years ago, owing to the enforced retirement on account of health failure of six members of the Cuban Mission, and the inability of the Committee to supply their places, our workers in this field were so discouraged that they wrote and raised the question with the Committee as to whether it would not be better to abandon the field. The situation was revolutionized by the coming into the work of two strong and gifted native ministers, Rev. H. B. Someillan and

Rev. Ezequiel D. Torres, and of Rev. Juan Orts Gonzalez, a native of Spain and an ex-priest of the Romish Church.

The story of the work under these new conditions was told in our Annual Report to the General Assembly, prepared by Rev. R. L. Wharton. As this report only goes into the hands of our ministers, and has never been seen by the rank and file of our members, and as it is crammed full of interesting and encouraging facts which our society workers especially will wish to become



Colegio Presbiteriano "La Progresivo," Cardenas, Cuba.



Street of Palms, Havana.

acquainted with in their study during the month, we republish it in this number of *The Survey*. Since this report was written Mrs. H. F. Beaty has been compelled to leave the field on account of ill health, and this will necessitate the retirement of Mr. Beaty from the work for at least a year. At the last meeting of our Committee, however, arrangements were made for the supply of this vacancy by the return to the field of Rev. and Mrs. J. T. Hall, who were obliged to give up their work in Cuba about three years ago on account of the sickness of their little child. During this time Mr. Hall has been supplying the church at Calhoun, Mo., where he has done good and faithful, and also very successful work. All the while, however, his heart has been in the Cuban work, and it is a great joy to him and Mrs. Hall, as well as to his fellow-workers in the Cuba Mission, that the health of the little girl has been entirely restored, so that they are now able to return.

THE RELATION OF EDUCATION AND EVANGELISM IN MISSIONS.

ALMOST from the beginning of modern missions the extent to which education should form a regular part of the missionary propaganda has been a mooted question. Some Missionary Societies have adhered throughout to a policy of pure evangelism, and have refused to employ any of their funds in educational work, on the theory that such work was not religious, but secular. Our own missionary policy in its earlier history not only emphasized the evangelistic work as its main feature, but had little to do with any other forms of educational work except day schools and girls' schools confined almost exclusively to the children of native Christians. In the course of time it developed that the only native leaders and

helpers we could secure in our work were those that were left over of the ones trained by other Missions after they had provided for their own needs. Taught by this experience, we have finally come around to the policy, to be carried out as far as our finances will admit of it, of having both boys' and girls' boarding schools as constituent features of all fully equipped mission stations, and of developing college work in connection with all our Missions.

The expensiveness of educational work is a serious matter, and we find it difficult to develop educational institutions that are worth while without absorbing in them a disproportionate part of our missionary funds, and making it impossible to give the emphasis

to the evangelistic side of the work which we still believe it ought always to have.

In "The East and the West" for July of this year, there is a very able and suggestive discussion of this whole subject in an article by Dr. James L. Barton, Secretary of the American Board, a part of which we republish on another page. While some of our

home readers may not feel any special interest in questions of this kind, others of them who are interested in the science of missions, and especially our missionaries on the field, will, we are confident, find the extract from Dr. Barton's article full of the most valuable practical suggestions and of absorbing interest.

MISSIONS IN THE SUNDAY SCHOOL.

AT THE October meeting of the Executive Committee our Educational Secretary laid before the Committee some plans which he will himself in due time lay before the Church with reference to the more efficient handling of the subject of Missions in our Sunday schools. The proposed plan is a co-operative one, in which all the other Executive Committees will be requested to join. In this connection we take pleasure in publishing some suggestions sent us by the

Secretary of Young People's Work in the St. Louis Presbyterial. These suggestions are practical ones, which she herself has tried and proven to be feasible and practicable, and there is nothing in them that will conflict in any way with the plans which our Educational Secretary has to propose later on. We cordially commend them to our Sunday school superintendents, and also to the Secretaries of Young People's Work in other Presbyterials.

THE WAR.

THE following extract from an editorial in *The Missionary Herald* expresses our present feeling in regard to the awful conflict now raging among the so-called Christian nations of Europe. While one can not help having an opinion as to how it would be best for the world for the war to end, and as to which of the contending nations is *most* to blame, let us not forget that every one of them has been guilty in some degree of the *sin of militarism*, of which the war is the inevitable outcome, and let us not flatter ourselves with the delusion that our human nature is essentially better than theirs. Only let us be profoundly thankful that the man whom God has appointed to guide the destinies of this nation at such a time is a man who loves his fellowmen, and who is therefore also a true and genuine lover of

peace. The writer in the *Herald* says: "It is a spectacle to make angels weep: 'Most Christian nations' disregarding solemn treaties as if they were waste paper, turning their backs on Hague conferences and all the fine phrases of peace in a mad rush to gain the advantage of the first blow, while each accuses the other of provoking the conflict. Both Russia and Germany commend their armies to God, while solemnly declaring that their cause is just and their action compelled!

"However regarded, this war strikes at the Christian name. One feels as though an outrage were done to that which he holds most sacred; as though, helpless and unconsenting, he was shamed before the eyes of the world. To what purpose has been the widespread agitation against war, the preaching of international arbitration,

the progress of civilization in these Christian years, if it is thus to slump into a whirlpool of blood-lust and revenge?

"Between the churches of America and their mission fields abroad is thus raised a sudden barrier even to physical approach, through the patrolling of the oceans by armed fleets. Yet more serious, it is to be feared, rises another barrier, that to the spiritual approach as the non-Christian peoples look in wondering scorn at this travesty by the professed followers of the religion

of Christ, of his gospel of human brotherhood, and his commandments of peace and good will.

"One hope, vague, perhaps, but real and inspiring, cheers the heart at this black hour, namely, that out of the horror of so mad a conflict there may eventuate a disciplined and saner world; that when this house of cards propped by armaments and fleets has fallen in confusion, a more stable and Christian structure shall arise to express the civilization of the twentieth century."

COUNCIL OF EVANGELICAL MISSIONS IN KOREA.

FROM a communication in the *Japan Weekly Mail* of September 19th, we learn that the Federal Council of Evangelical Missions in Korea, composed of delegates from all the Presbyterian and Methodist Missions, the British Evangelistic Mission, the American and British Foreign Bible Societies, and the Young Men's Christian Association held its third Annual Meeting in Seoul on September 2d.

This Council is a kind of clearing house for the various missions co-operating in it, having especial care of the work undertaken jointly by the missionary bodies. The preparation and printing of all the Sunday school literature is in the hands of the Council, as also the union hymn book and "The Korea Mission Field," the only missionary periodical printed in English.

The statistical report made to the Council indicated a gratifying advance on all lines of work. The number of communicants reported as added in the Northern Presbyterian Mission is so large that we wonder if it can be correct. The number given is 17,000.

One feature particularly noticed was the very large increase in the distribution of the Scriptures, the two Bible Societies reporting a total circulation

of Scriptures and parts of Scriptures of more than one million copies.

One of the most interesting features of the meeting was the reception of Dr. D. R. McKenzie and Dr. John L. Dearing, the fraternal delegates from the Council of Federated Missions in Japan. The addresses of these brethren helped the missionaries to see how closely identified were the interests of all working for the establishment of the Kingdom in all parts of the Island Empire.

Arrangements were made for having the Korean churches properly represented at the next session of the World's Sunday School Convention to be held in Tokyo in 1916.

We regard it as one special mission of the Christian churches in Japan and Korea to help bring about such a state of friendly feeling between the two countries as will make it possible for Korea to accept her inevitable destiny as a part of the Japanese Empire, and will secure for Korea such kind and considerate treatment from Japan as will ultimately make her a loyal section of the Empire. The effort to accomplish this result by the measures employed by the Military Party and illustrated in the celebrated Conspiracy case were, of course, doomed to failure.



The famous Varadero Beach, near Cardenas, Cuba.

OUR WORK IN CUBA.

REV. R. L. WHARTON.

THE changes which the Lord can bring about in a few months seem marvelous in man's sight, and truly nothing so refreshes and strengthens a worker's faith as these evidences of the presence of His mighty hand.

Just one year ago, when the writer sat down to prepare his report, the outlook for the Cuban Mission seemed exceedingly dark. A dearth of workers and a listlessness among the native Christians seemed to have paralyzed the entire work. Twelve months later, through the increase of a half dozen vigorous native workers, both the evangelistic and the school work have taken on new life, while without exception each one of the organized churches is characterized by an activity, alertness and expectancy such as has never been seen in this field before.

During the year two events have served to arouse the workers and to greatly strengthen the work. The first was the evangelistic campaign conducted during the spring by Dr. Juan Orts Gonzalez and Rev. H. B. Someillan.

Dr. Orts is unsurpassed as a lecturer, and Mr. Someillan is a man of unusual spiritual power in evangelistic services. The awakening brought about at that time has proven a permanent one.

The second, and the crowning event of the year, has been the organization of a native Presbytery, which was effected January 1. Of the thirty-one preachers and teachers engaged in the work of our church on the Island, twenty-two were present, in addition to a number of elders and other delegates. The enthusiasm of the workers could almost be felt growing from hour to hour during the meeting, until at the close, when it was proposed that the native churches provide \$180.00 to open a station in a town of 4,000 inhabitants near Caibarien, within five minutes the entire amount was subscribed, and thus Home Missions were inaugurated at the very first meeting of the Presbytery.

The increase in force has made it necessary to change the field of nearly every one of the ministers.



The older pupils of the Caibarien, Cuba, School, on a "hike." Rev. E. R. Sims is director of the school.

CARDENAS.

Cardenas, the oldest and strongest of our churches, has been left under the care of Rev. H. B. Someillan, while the direction of the school has been given into the hands of Miss M. Emelyn Craig. The notable feature of this station has been the large increase in the attendance upon the school. It enjoys the distinction of having enrolled more pupils than any other evangelical school on the island during the term, the number matriculated being 183.

CAIBARIEN.

The work at this place was founded in the year 1901, but has had a struggle for existence for the lack of a pastor. For more than ten years the only worker who has been able to remain for any length of time in the town has been Miss Edith Houston. Due to her untiring energy, a good Sunday school

has been maintained. In September of this past year, Mr. E. R. Sims was transferred to this place to take charge of the school, and the writer of this report was placed in charge of the church.

These workers, together with Miss Mary Alexander and the natives laboring at this station, have reason for grateful rejoicing because of the abundant blessing upon the station. Within three months and a half the school has grown from a matriculation of forty-three to more than a hundred, while the attendance upon the church services has increased more than 100 per cent.

Caibarien is a vigorous growing town of 12,000 inhabitants.

PLACETAS.

Mr. Beaty, at Placetatas, has been the only man, foreign or native, who has been allowed to remain in his same charge. The work here under his direction, and with the assistance of Miss Patterson, has prospered during the year, the greatest activity having been seen among the young people. About a dozen of the young people of the congregation have been received into the church, and they, with others, have been organized into a "Westminster League." The first meeting of presbytery was held at Placetatas, and it was pleasant to see the Boy Scouts in their uniforms, ready to serve any of the presbyters or delegates.

CAMAJUANI.

Camajuani is a beautiful little town of 6,000 inhabitants in a wonderfully fertile section of the country. For four or five years our mission has been doing work there in a desultory sort of a way. Two months ago Rev. E. D. Torres, who had just completed his studies at Union Theological Institute, was placed in charge, and the desultory feature of the work came quickly to an end. Mr. Torres has a wonderful faculty for head work, and already the

entire town knows of his presence. His school, organized in November, is steadily growing, and with the help of Miss Edith Houston, who has been transferred to that place, he will certainly be able to give good account of the coming year.

NEW STATIONS.

The four new stations being opened at the beginning of the year are Sagna, Sto Domingo, Zulueta and Yaguajay. The largest of these places is Sagna. It is a city of importance, and located midway between the two extremes of our field. It is here that Dr. Juan Orts and his wife will be located.

THE CHURCH OF EL COBRE.

The old church of El Cobre, nine miles from Santiago, is the most famous shrine in all Cuba. It was built in 1631, and is filled with many costly gifts and beautiful votive offerings. In a

quaintly carved chair, inlaid with ivory and gold, rests the image of the Virgin, which, according to the story the priests tell, was found floating in the bay. The image came to life long enough to command the building of the church on the hill, which is known as the "Church of Our Lady of Charity." The story relates how, after the image was found by fishermen, came to life, it walked from the seashore to the top of the hill and designated the spot where the church was to be built.

The poor ignorant people believe this story to be true. They also believe that the image possesses miraculous power, that it can heal people of their infirmities and cure diseases. Gifts must be made, however, before the Virgin will listen to pleas.

The image is surrounded by gifts to the value of many thousands of dollars.



The Church of El Cobre.

The Virgin of Cobre is regarded as the patron saint of the island of Cuba. She is also the particular patron of sailors and fishermen.

Near the church of El Cobre is the plant of a copper mining company.

Miss Carson, to whom we are indebted for the picture on the first page, says: "The priests live in the house in front. The tall chimneys belong to the copper mines."—*The Christian Worker*.

OUR WORK AT CARDENAS.

REV. H. B. SOMEILLAN.

THE Cardenas Mission was founded in 1899 by Rev. John G. Hall, of sacred memory. His widow (Mrs. Virginia Hall), is still doing efficient missionary work in this city.

The successful labors of the two pastors who have preceded the writer are not only an evidence of their faithfulness, but an indication of the wonderful possibilities for the development of the work in the future.

Our commodious church edifice, erected in 1909 during the pastorate of Rev. R. L. Wharton, has proved a real blessing to the field. In it thousands have heard the gospel message, many of whom are now rejoicing in Christ as their personal Saviour.



Robert Wharton and Richard Sims, of the Cuban Mission.

The present church membership is 210, and there are 250 members in our Sabbath school, including those in the Cradle Roll and Home Department.

The mission school, "La Progresiva" (The Progressive), under the faithful and efficient management of its superintendent, Miss M. E. Craig, aided by a corps of eight excellent Christian teachers, has just opened its fall term with a total enrollment of 202 pupils, many of whom are from the best families in this city.

Both Protestants and Catholics speak of this flourishing institution as being one of the best, not only in Cardenas, but in the whole province of Mantanzas also. It is without doubt a most powerful adjunct to the church work, and the very best feeder for a Sunday school that the writer knows of in Cuba.

It is a great pity that the size of the present building should be so utterly inadequate and that, for the lack of two additional rooms (the cost of which would be exceedingly moderate), the onward move of this grand educational Christian work should be impeded.

The greatest need at the present moment (which we believe is the most critical one in the career of the school), is the additional rooms to which reference has been made. May God's Spirit touch the heart of some devoted Christian who will respond liberally and cheerfully to this urgent Macedonian cry for help.

Cuba will never forget her American protectors. We shall never forget the blood they have shed and the noble lives they have sacrificed for our na-

tional freedom. They have saved us from the clutches of a mighty foe, and have driven out of our country, at an immense cost of money and of many precious lives, the enemy that held us in abject political bondage. The brightest page in American history, perhaps, is the hauling down from the staff at Morro Castle the glorious flag of their nation by American hands. And it is

to the same benevolent hands that we owe—under God's blessing—the establishment of the gospel work in our country.

Let this hastily prepared article be an earnest appeal from the heart of a native worker for the continuation of American effort in behalf of Cuba's spiritual redemption.

Cardenas.

NOTES FROM CUBA.

REV. R. L. WHARTON.

THE fourteenth year of our work in Cuba has been a real year of jubilee for the few of us who have been marking time so long in this field.

The year was ushered in January 1st last by the organization of a native Presbytery, of which the missionaries became members as well. Into this Presbytery were formally admitted Messrs. Someillan, Orts, Torres, and Hernandez, four new men, all of whom have shown by their work that they are men approved of God.

During the year the work has been formally established in three new towns, and in two of these already it has been possible to organize very promising churches. With the exception of two or three churches, the attendance upon the services has increased notably, and during the first nine months of the year the entire membership has increased about fifteen per cent. We are confidently hoping with God's blessing upon the evangelistic campaign planned for November and December to be able to report that every group of five members has brought in one new member during the year.

The school work can well be said to have gone beyond any possibility of adequately caring for it with the teachers and equipment at our disposal. The blessings upon this feature of the work have been so great that the teachers have found their very success a tre-

mendous burden because of their inability to take care of what the Lord has given them. In at least four large towns, with the proper equipment, practically all the pupils who can afford to attend a private school could be brought under our influence. In Cardenas the uncle of the parish priest has matriculated his children in our school. The Cardenas school enjoys the distinction of having the largest number of pupils in actual attendance of any mission school on the island.

A notable blessing of the year has been that showered upon Sagua, one



Miss Mary Alexander and a group of the school girls at Caibarien, Cuba.



The little Whartons and little Sims with the city kindergarten teacher, who is a staunch Christian.

of the new stations. The work there was opened by Dr. Orts in February. This town, though one of the largest on the northern coast, has been considered sterile ground, and indeed sev-

eral members of our own mission vigorously opposed opening the station; yet after eight months' work, Dr. Orts, with the help of his excellent wife, has gathered a congregation of nearly one hundred persons, and his work commands the respect of the entire town.

As a fitting climax to Dr. Orts' first year's work, he has had the joy of seeing his two brothers, priests in the Roman Catholic Church, lay aside their priestly robes and leave the Catholic Church forever. They are with him in Sagua, and we are all praying that the Lord may show them the true way and make them workers in his cause.

Caibarien, Cuba.

OUR KIANGYIN SCHOOLS.

REV. LACY L. LITTLE.

EVANGELIZATION and Christian education are mutually dependent. Evangelism is the fore-runner of education, and must be the keynote of every distinctively Christian enterprise of an educational nature.

In its last analysis, Christian education is evangelistic work, though it must never be allowed to usurp the place of pure evangelism.

Our mission schools afford a magnificent field for the preaching of the Word; and the church is dependent upon her schools as an agency through which she recruits her evangelistic force. It is a great mistake, however to limit the proclamation of the glad tidings to the walls of an educational institution. The duty of the true evangelist is to "sow beside all waters; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."

The schools at Kiangyin are a logical outcome of the growth of the church.

In the year 1906 we found round about us a little group of the sons of Christians, whose very presence de-

manded the opening of a school. Accordingly, a small Chinese building was rented and repaired, providing rooms for those who cared to board; a limited equipment was purchased; and fifteen bright, eager young fellows were enrolled as a nucleus of our school work for the male element of our constituency. Military discipline was introduced from the beginning; the manual of arms learned years before at Bingham School was brought into play; guns of wood took the place of more offensive weapons; and uniforms, made after the Western fashion from native cloth, put on the finishing touch.

The curriculum was a mixture of Chinese literature (some of which is by no means to be despised), and the books of the Occident translated into the language of the people. In the beginning, the English language was not taught in our Kiangyin schools, as it served best to ground the pupils in Chinese thoroughly before introducing them to a foreign tongue. At a later day the demand for English became so great that it was necessary to allow it to be taught in the more advanced classes in order to secure patronage



from the people at large. (Just here let us explain that, while our schools were established primarily for the benefit of the children of Christians, we found we could make these institutions a very fruitful evangelistic agency by receiving a limited number of pupils from the heathen world around us.)

Year by year we enlarged the bounds of the school for boys, the numbers increased steadily, the staff of teachers was constantly supplemented, and the institution gradually developed into high school grade, with primary and intermediate departments for the younger pupils.

In advance of the establishment of a boarding school for boys, daily classes for women and girls were conducted by Mrs. Little in her own home. The interest in these classes constantly increased until the autumn of 1907, when a well appointed Chinese building was available for the opening of the "Willie Moore Training School for Women."

This was followed in February, 1909, by the organization of a boarding school for girls. These two institutions, while under one management, have been conducted each upon its own

basis. There has been only one boarding department for the women and girls, which has greatly advanced the ends of economy.

Being fully convinced that China would be thoroughly evangelized only when the women and girls of the land received Christian education, we have endeavored, at Kiangyin, to provide, as far as possible, equally good school facilities for our male and female converts. To this end the curriculum for the girls' school was made the same with that for the boys, except in the industrial department. In both institutions the self-help feature is being introduced, and it is our ambition to educate our students into an ever-increasing respect for manual toil.

In addition to the boarders, many day pupils attend both schools; in the girls' school particularly there has been a very gratifying patronage from some of the best families in the city.

The training school for women provides instruction for those who can only come irregularly, as well as for Bible women who wish to take a systematic course of study. This course for Bible women is for four years, and is in-



tended to be preparatory to the Union Bible Training School at Nanking, which, for women, corresponds to the Union Theological Seminary for men.

As the attendance upon these three schools increased, we became painfully conscious of the inadequacy of our equipment. In the spring of 1909 our station was favored with a visit from Dr. H. F. Williams. While he was with us a station meeting was held to take into consideration the most pressing needs of our work and the equipment that would be necessary to provide for further development. After prayerful consultation, we decided that \$5,000 gold was sorely needed to erect and equip a suitable building for the boys' school, and an equal amount for the school for women and girls. Special prayer was made that this amount might be granted us in the near future. "Before they call, I will answer; and while they are yet speaking, I will hear." Even while our station meeting was in session, a letter was on its way across the waters, bearing the glad tidings that Mr. James Sprunt, of Wilmington, N. C., had given \$10,000 gold for the development of the

educational work of Kiangyin station. How our hearts did rejoice and praise God for His goodness!

With this generous gift we erected two large, substantial brick buildings, one for each school, made after the same general plan and providing in each building an assembly hall, classrooms and sleeping apartments.

At a later day Mr. Sprunt made an additional donation of \$3,000 gold, with which a second building, similar to the other two, but smaller, was erected for the joint use of the women and girls.

In recognition of this marked liberality, one institution was called "The James Sprunt Academy," and in honor of Mrs. Sprunt, the other is known as "The Luola Murchison Sprunt Academy."

What seemed to be another direct answer to prayer came in response to a special petition presented by our station, in the first place to the Giver of all good gifts, and later to the Executive Committee of Foreign Missions, for a thoroughly trained teacher, to become superintendent of The James Sprunt Academy. In the autumn of

1910 this need was supplied to our full satisfaction by the coming of Mr. Andrew Allison, a Master of Arts from Tulane University, who had had six years of experience as a teacher before sailing for China.

Early in 1911 we gladly welcomed to Kiangyin Miss Carrie Lena Moffett, who came to be associated with Mrs. Little in the work of the Bible training home and girls' school. Miss Albaugh made a great success of the kindergarten, and Mrs. Sykes rendered efficient service in the teaching of English.

When it became necessary for us to leave China on furlough in 1913, the pain of parting with the many friends at Kiangyin was greatly mitigated by the prosperous condition of the work

we were leaving behind us. In the three institutions 349 students were enrolled. A large proportion of these were Christians, and in the boys' school there were 19 students above 14 years of age who had consecrated their lives to the Gospel Ministry.

We wish to praise God for what He hath wrought and to render to Him all the glory.

C. T. Wang, Vice-President of the Chinese Senate, cabled to the Kansas City Student Volunteer Convention: "China is choosing her destiny; why not make it Christian?" Let the church of Christ in all lands, armed with the divinely appointed instruments of evangelism and education, answer the question.

PROGRESS AT YENCHENG.

REV. HUGH W. WHITE.

UNLESS I am mistaken in my forecast, we are on the eve of a movement of consequence. This station has been open not yet three years. We have had to meet difficulties stupendous. We have had no "equipment" to speak of, and are still living and working in native houses. Our foreign force has time and again been shattered and scattered. Yet the work is going forward with amazing rapidity.

We now have work in the central station, in four out-stations and broadcast work over all of the field—13,000 square miles. In school work we have not yet developed the boarding schools, but there are seven day-schools going. I have just been considering a proposition from two out-stations to establish girls' schools, the expense being borne equally by the local people and by the mission. As we have very few members there, it is quite a liberal offer on their part, and I am inclined to accept it.

Last Sunday we observed the com-

munion in Yencheng. Thirty-nine persons asked for baptism. Mr. Hancock and I received five. That brings the membership in our Yencheng-Funing field up to forty-nine, including 22 by letter and 27 by profession. The inquirers examined this spring but not yet baptized number 92. If we include others waiting to be examined, the roll of inquirers would number about 150.

The elders from the Funing field, who have been holding session meeting today, report most interesting cases. Since our last communion season at Funing, a well-to-do couple there have become inquirers. They at once contributed liberally, and are taking an active part in promoting the work.

Another man named Wang Tien, a yamen runner, used to be the terror of the community. He had sent his wife away, and was living in sin. He was notorious for cursing and beating his own mother. Attending church twice, he put away the paramour, brought his wife home, and has reformed his conduct. Another who had legally divorced

ed his wife, asked our workers there to help him make up with her, and now wishes to be legally remarried.

What gives me so much hope for the future is the spirit that prevails among the workers. I remarked to my wife a day or so since that I believed I had never before seen in my own fields or other fields of the mission such a spirit of enthusiasm and zeal.

The distinctive policy of our station has been to put confidence in and responsibility on the workers. We treat them not as employees, but as co-workers. They are not our "helpers," but we are their helpers. We encourage them to think for themselves, to take the initiative, to plan out the work. What if their ideas do not always coincide with ours?

Our greatest drawback at present is the lack of foreign workers. We hope

that a doctor may be soon found. One crying need, almost as great as the need of a doctor, is lady workers. Mrs. Hancock did excellent work in the little time she could be with us; but she has been necessarily kept away most of the time, and now again has been taken away to a hospital. Practically speaking, the whole women's work has devolved on Mrs. White. For a woman, herself not strong, to care for all this field, educate her own children, do the necessary work of the home, and all that under such isolated, trying circumstances, is too much. Cannot you friends get some lady workers sent here?

Above all, we ask you to uphold us with your prayers. Thank God for this great opening, and pray Him that the work may develop strongly and as fast as is prudent. *Yencheng, China.*

CHINESE STUDENTS AND CHRISTIANITY.

REV. O. V. ARMSTRONG.

AT PRESENT I am here in Kuling, which is perhaps the largest missionary summer resort in the world. Our N. K. Mission meeting will be held here on Aug. 24. A Kuling general conference or convention is conducted every year for the benefit of the whole Kuling missionary community. The conference this summer, just completed was on the subject of "Evangelism." Dr. G. Sherwood Eddy was present and contributed largely to the very great success of the conference. Most of the other speakers were members of the "Committee on a Forward Evangelistic Movement" for China, and each of them is in the closest touch with evangelism in the whole of China. It is the opinion of these leaders and practically all of the several hundred missionaries attending this conference that Christianity in China is now face to face with the greatest opportunity that has ever confronted the Christian church at any time in this land. Mr. Eddy has come

to this conclusion, in the main, as a result of his evangelistic meetings among Chinese students in the first three months of 1913.

These meetings were conducted in fourteen large cities, in which there are a great many government students. Dr. John Mott, speaking of these meetings, said that, "In my visit to the students in over forty countries I have never seen meetings so largely attended and so marked by the spirit of open-mindedness and serious enquiry."

Mr. Mott and Mr. Eddy had recently conducted similar meetings in Japan and India. In comparing the attendance the report says that, "The student audiences in Japan averaged eight hundred a night, those in India one thousand a night, and in China two thousand a night, while the attendance in the last two cities visited in China averaged between four and five thousand a day." During these meetings more than seven thousand students signed cards "promising to study the

Bible and to investigate the claims of Christianity." Those signing these cards promised:

1. To study the four Gospels with open mind and honest heart, and where possible, to join a Bible class.

2. To pray to God daily for guidance and help.

3. To follow Christ as far as their conscience said, "He is the truth," and if they found him true, to accept him at any cost.

Of the seven thousand signing cards, within three months after the meetings more than four thousand had enrolled in regular Bible classes. Already more than thirteen hundred of this number have been related to the churches, either by baptism or as probationers preparing for baptism.

In Tientsin, where the existing churches were quite well prepared to meet this new situation, within three months after the campaign eighty per cent. of those signing cards in that city were enrolled in fifty-four Bible classes, such being organized "in every one of the upper grade government colleges" in that large student center.

Dr. Taylor, writing of the meeting in one of the fourteen cities, says, "One of the most memorable days of the campaign was in Paotingfu, where Mr. Eddy spent twenty-four hours crowded with glorious opportunity in this city made sacred by the blood of the martyrs. At the mass-meeting in the afternoon an audience estimated by the local leaders to be three thousand were present, nearly half of the number standing for two hours to listen. After leaving the meeting with enquirers, Mr. Eddy hastened across the city to the Military Academy, the West Point of China, which is training 1,600 as the future officers of her army, and addressed the men drawn up at attention out of doors in the bitter cold at ten o'clock at night. The general and his staff were present, and the speaker was given perfect freedom to mention Christianity and to ask the men to join

Bible classes. It was here at Paotingfu the widely known and greatly beloved Horace Pitkin, of Yale, was massacred by the Chinese.

Mr. Eddy said that among those at this place signing cards and expressing a wish to embrace Christianity there were many who, as part of the infuriated mob, had witnessed the awful martyrdom of Pitkin only a few years ago.

The last meeting of the series was held in Foochow of Fukien Province. This, in many respects, was the most remarkable of all these very remarkable meetings. Speaking of it Dr. Taylor says, "As the time drew near for the first evangelistic address (most of these meetings were preceded by one or more science lectures), the leaders began to realize that there was a great deal larger demand for tickets than the Guild Hall, seating 2,000, could possibly accommodate. One hour before the time for Mr. Eddy's meeting the hall was packed full. He began his lecture to his audience, and in less than half hour the overflow was larger than the number of men inside. When Mr. Eddy had finished his first address these men retired and the overflow crowd, numbering 2,200, were let in. The courts of the Guild Hall were so spacious and so arranged that the first audience could pass out one way and the second audience enter by other doors. Thus far the first address given by Mr. Eddy there was a total attendance, with admission by ticket, of over 4,200. This experience was repeated on the second day with practically the same number of men. On the four days Mr. Eddy had a total attendance of approximately 13,000 men. The results were impressive. The members of the Provincial Assembly gave a personal invitation for Professor Robertson, Y. M. C. A. science lecturer, and Mr. Eddy to come to the Provincial Assembly and lecture before their members. This was done on the third day of the visit, thus establishing a precedent for all

China. On the second day a reception and dinner were given by the representative of the Commissioner of Education, and the presidents of fifteen government schools. On the third day Mr. Eddy gave those who were willing to become enquirers of Christianity an opportunity to take the three-fold pledge by signing cards, giving name, institution and address; 1,026 did so on the first invitation.

So much for the meetings of last year. Now a few words concerning the meetings to be conducted by Mr. Eddy and others this year, beginning September 16. Definite arrangements and, in most cases, many months of careful preparation have already been made for meetings in the following large cities: Tientsin, Peking, Paoting-fu, Hangchow, Soochow, Foochow, Amoy, Hong Kong, Canton, Shanghai, Nanking, Wuchang, Changsha. The missionaries located in these great centers will greatly profit by the experience and valuable lessons of last year. Much larger results, therefore, are confidently expected this year. Mr. Eddy, through an interpreter, will have a prominent part in the meetings in each of these cities. In addition to this general extensive campaign, covering a wide section of China, there will be conducted a carefully planned intensive province-wide evangelistic campaign in Fukien Province, beginning at Foochow, the capital city, October 22. This province has been wisely selected as the place for this great intensive campaign. It was among the earliest occupied by missionaries. In this one of eighteen provinces of China are found 72,000 Christians, almost one-fourth of the total Christians in the whole of China. The five missions working in this province are united and organized, and with the Chinese Christian leaders have been making more thorough preparations since a year ago.

The cities in which meetings are to be held have been visited. Committees have been appointed. Literature has been prepared. Calls to prayer have been distributed among ten thousand of the Christians of the province. A Setting-Up Conference has been held, at which leading representatives from all the cities were present. The general plan of the province-wide movement is divided into three parts. A training conference will be held in Foochow for three days preceding the mission meetings in the capital. To this training conference each of the secondary cities will send from six to ten of their leading Christian workers. After the training conference and the Foochow meetings the workers will return to their respective cities, and after two weeks in completing preparations, will begin a series of simultaneous evangelistic meetings through the twelve secondary cities. Where the student population is not sufficient to warrant meetings being limited to this one class, the officials and gentry will be included. The speakers have already been selected with great care. They will include Chinese as well as foreigners who have had experience in the conduct of such meetings. Some weeks after the meetings bands of trained workers may carry the message and methods into the small towns and outlying villages through the province.

Who can measure the influence of such a movement on Christianity in China? Might not other fields both at home and abroad get helpful suggestions from this movement for a similar or even greater movement? May we not face the future with more courage and hope? Shall we not thank God for such manifest working of His power? Can we not unite our prayers in behalf of this great campaign, and similar ones in other lands?

Kuling, China.



"Mooten San," on which is perched "Camp Missionary Survey."

LETTER FROM MRS. SWINEHART.

THE season at camp Missionary Survey, Mooten San, Kwang-ju, Korea, was opened July 28th by two missionaries who needed time before annual meeting for rest and study.

Only two ascended that gray-green mountain this year, the merry party of a year ago now being scattered: Miss Brownlee, on account of heavy work, unable to leave Seoul; Miss Lavalette Dupuy detained in Soonchun; Miss Fitch in Kunsan; Letitia Swinehart homeward bound to America, and M. L. Swinehart giving his entire time to the erection of the new Owen Memorial building and the extension of the leper hospital in Kwangju.

It was a pitiful little procession that wound up the mountainside that early morning. At the summit they found that the tiny cottage had suffered sadly at the hands of the elements, and its torn and rumpled thatch and broken windows gave it a decidedly prodigal air. Hard work was needed to rebuild the broken walls, plaster the mud partitions and rethatch the broken roof with coarse mountain grasses.

But looking away from the cottage, how familiar everything was! The oaks and azelias pushed forth from the same clefts in the stones. The tall gray

rocks of last year, and of a hundred years before, reared their great strength in ancient outline, cliffs and chasms spoke of mighty works of long ago, and the eternal silence of the everlasting hills was unbroken. Only the little birds flitting about were doubtless hatched this spring.

"Gray mists rolling inward were torn by the mountain trees" for days, and we wondered if we were ever to have clear weather. But those days of mist and rain were profitable days, for many books of high value and inspiration were slowly read and pondered, and new meanings of spiritual truth opened up to the waiting mind in a way impossible in the midst of the rush of everyday life. "Fellow Workers With God," by Murray, and "The Oracles of God," by Pierson, were among the books that were read during those days of waiting for the "mists to roll in splendor from the beauty of the hills."

One morning a party of five was seen coming over the brow of the farthest slope, and camp Survey welcomed heartily Mrs. Owen and her four young daughters who had come to make us a visit.

Those were days of delightful thrills, for the weather did its worst, and

storms swept up the old mountain almost daily in a truly terrifying way. To feel that you are cut off from all former things, at the top of a craggy mountain in a thunderstorm at night, is a wildly exciting adventure to childhood. It gives one such Robinson Crusoe thrill to find that the roof leaks, and little rills are running over the floor, and one could imagine such delightful complexities if the roof were to blow off. Then when one has climbed over into mother's bed, it is so exciting to imagine that because of the swelling of the mountain torrents one might be easily stranded for days in this desolate place, and, oh, joy! if one might only be reduced to eating berries and roots, really a desert island wasn't in it for pure ecstasy.

The next day to be wrapped in steamer rugs and huddled on cots before a rude stone fireplace, and to watch the bright flames leaping up the chimney, while dinner was boiling in the black kettle, and some one read a

fascinating book—oh, who would care ever to descend to the tame life below!

But all joys must come to an end, and in a few days the storm abated and the sun shone bright and clear.

One morning an excursion was planned to a Buddhist temple, far below us in a shut-in valley. The cook who was to accompany us upon this little journey quietly slipped his Bible and his hymn book into his pocket as we started.

"Why do you do that?" we questioned. "There is a priest down there to whom I have been talking, and I am going to read to him and tell him of the way to Christ."

Our cook is an uneducated coolie, and the priest is a Chinese scholar, and yet so great is the power of the Word in Korea that the coolie could open his Bible and explain the way of life, while the priest listened in rapt attention. We are praying that the full light may come to that priest, and that he may have the courage to follow it.

COUNTRY EVANGELIZATION IN JAPAN.

REV. C. A. LOGAN.

ONE of the findings of Dr. Mott's Conference in Tokyo was that "a careful and most painstaking survey of the whole country brings to our attention anew the vast unoccupied territory in Japan. Approximately 80 per cent. of the total population, or above 40 millions, reside in the rural districts, of which number, so far as our data indicate, 96 per cent. constitute an entirely unworked field."

Now these rural people are the backbone of the nation, the heirs of Japan, the possessors of the land, the guardians of the ancestral tablets, and the source of supply of fresh manhood to the waste of the cities. Because of their position as heads of homes, as well as their geographical location in remote places, they are conservative in their ideas and customs. Recently, in one

such community, finding that a middle-school education was not conducive to the best interests of the farms, the land-owners, in public meeting assembled, passed a resolution that henceforth none of the eldest sons of the village should be given a middle-school education. Jiro San, the second son, and Saburo San, the third son, might go to the middle school, and then drift off to take their chances in the struggle for existence in the cities, but Ichiro San, the eldest son, must be developed into a steady, upright man for the maintenance of the home.

And yet they are progressive conservatives, as the growth and development of many industries in the country will bear witness. Think for a moment of the progress made in a few years in the fruit and dairy and straw-braid businesses. Whole provinces have been



Cherry Blossoms, Tokio, Japan.

devoted to the silk industry, factories are seen everywhere, and fishing boats in the remotest harbors are run with gasoline.

As compared with other Eastern peoples their industry is astonishing. We have often marvelled when, at midnight, riding home from some country town, we have heard the clatter of the shuttle or the thud of the pestle in the farmers' homes, or seen the light by the side of the farmer as he weaves his straw into sandals. Is there any nation on earth where the country people keep such late hours, and yet are up with the morning?

And these are people whom the missionary must evangelize. If not fields ready for the harvest, because the sowing has not yet been done, they are fields that wait to be broken up with the plow, and sown with the seed of life. And they are pre-eminently the missionary's fields. Be not deceived. Think not that the Japanese church will soon do the work. The Japanese church is still a merchant or school-master in the city, and knows about as much about evangelistic farming as

the missionary's daughter who had only seen milk in bottles did about the dairy business, when she asked her mother if the milk came out of the cow's mouth.

And even though the Japanese church may have the will to do it, she realizes that she has not the ability to evangelize these 40,000,000 people.

One of the most remarkable findings of the Pastors' Conference with Dr. Mott was this: "Reinforcements are needed to provide *missionary* workers to undertake *pioneer evangelization* in places where there are at present no resident missionaries."

They thereby admit their inability to assume this responsibility themselves and call upon the mission to go in and possess the land in the name of Christ. If the missions at work in this land are willing to accept the obligation to give the gospel to these 40,000,000 souls, they should unite in a call for 800 ordained men and 800 single ladies to occupy this open field. Even such an addition to the evangelistic force would only mean one ordained

missionary and one single lady to 50,000 people.

There is a three-fold call: the command of Christ, the appeal of the Japanese pastors of the church, and the call of the fields with these great multitudes waiting for a shepherd.

As for the qualifications of the country missionary, we certainly want to correct the impression that has been produced by issuing calls for picked men for Japan. It is a mistake to go before the colleges and call for picked men, for in response to such a call only the conceited men will volunteer. We would prefer the humble men. Ordinary missionaries can do this work, and develop the qualifications necessary in the school of experience; so aside from those qualifications that are necessary for missionary appointment, I shall mention only a few special ones that come to my mind.

1. He should be a man of vision and sentiment, a man who keeps continually in his mind the vision of the risen Lord standing on that Eastern slope of the Mt. of Olives over toward Bethany, as he commands his disciples, "Go into all the world and preach the gospel to every creature."

A man who will undertake to execute that command literally up to the

limit of his ability; and a man of sentiment enough to feel that there is no joy this side of heaven greater than that of being the first disciple since the ascension to bear the gospel of salvation into some new town, and extend the Kingdom into a new province.

2. He should be a man of one purpose; who says: "This one thing I do, leaving the churches already established to the pastors, I press on and strive to preach the gospel in the region beyond. It would be well for him to take as his motto that vigorous declaration of the Apostle Paul, in Romans 15:20: "Yea, so have I strived to preach the gospel, not where Christ was named."

In order to accomplish this one purpose it would be well for him to decline to become the secretary or treasurer of his mission unless he is compelled to do so. He would do well to serve on as few outside committees as possible. Some sodans (conferences) are unavoidable; but if he will, he can have them while on the march; and, like boils, the best way to get rid of them is to walk them off, if he can keep on his feet.

To accomplish his purpose, unless he is a man of unusual strength, he must give up the reading of many books. This is loss indeed, but he must give himself to the study of the Word and prayer. He must ever remember that "dendo" (evangelization) is not very different from "undo" (exercise) either in sound or fact.

3. He should determine to adapt himself to the Japanese people, in everything but sin. Let him learn to eat the food as it is prepared, the rice without any salt, the little fishes in his soup, the "sashimi" (raw fish) just as it is sliced, and the tea without any sugar; but beware of "ebi" (lobster) when the summer months have come.

He must learn to sleep on the futons (comforts). If he finds his bed hard, it is no crime to ask for two "shikibuton. If it is soiled, let him close his eyes and think about some-



Miss Estelle Lumpkin and her teacher. Tokio Language School, Japan.

thing else. If there are "mushi," other inhabitants, let him say that prayer he learned in his youth:

Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I *should die* before I wake,
I pray thee, Lord, my soul to take.

But of all woes is the "samisen," at two o'clock at night, in the hands of a girl who has been sold by her parents to such a life of shame and misery, as she plays for her beau already well drunk, and yet not full enough to drop off to sleep.

There is no rest for the weary that night. Not even cotton stuffed in the ears and a futon pulled all over the head will coax sleep, for there are wounds in the heart that continue to flow, and shame in the presence of the Father.

He need not undertake to wear the Japanese clothes, for they are wearing ours; and he had better not negotiate with the public bath until he has been in the country about ten years.

4. He must know the language, and know it well. Too much emphasis cannot be laid upon this. For the first few years, he should write his sermons and memorize them and then preach them. I consider this the supreme test. A few years of this will give him a wide vocabulary and a freedom in correct speech. But however he gets it, let him remember that he must get the language, and get it well. He must remember that he was sent to preach, and that he ought to preach. There may be other speakers, but this will not excuse him. Get the language until you



A missionary summer camp, on Mt. Hiezan, Japan

can preach, and preach at every meeting. Do not wait to be asked by your evangelist to preach: get the language and let him know that you have come to preach.

5. I shall mention but one other qualification, and that is patience. The country missionary must continually remember that his work is not "shogyo" but "nogyo." He is not a merchant, but a farmer. He cannot make spot transactions; he must sow, and wait, and reap. He may occasionally "reap that whereon he has bestowed no labour," but even then he can discover that "others have laboured and he has entered into their labours." Now do not misunderstand me, for I believe as much as any one in instantaneous conversion, but even in such cases, there remains much to be sown. Let him learn from the farmer to sow his seed and with patience to wait for the harvest, and from the Psalmist: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

A cablegram from Mr. Sherwood Eddy, in Shanghai, advises of wonderful interest being manifested in the student meetings being conducted in seven cities. The cablegram states: "7000 inquirers; average attendance, 3,000. President Yuan Shi Kai and officials co-operating. Mr. Wen, Commissioner of Foreign Affairs, Chekiang Province, baptized. Evangelistic campaign not being affected by the war. Opportunities double those of last year."

MISSIONS IN THE SUNDAY SCHOOL.

BY MRS. L. G. PARKS.

AT DR. CHESTER'S request I shall tell you what we are trying to do this year in our Presbyterian.

First, we want to follow the plan endorsed by our Council and have a secretary of Y. P. work appointed in each church. This is most important, and we want the most wide-awake spiritual man or woman in the church.

Second, we want the Sunday schools to study missions. How this is to be done each church and school can work out best for themselves. The pastor, superintendent, secretary of Y. P. work and a committee they will appoint can plan the work.

Our aim in having missions in the Sunday school is to help the girls and boys obey our Lord's last command, "Go ye into all the world and preach the gospel to every creature." Train them for it, and later get them to give their lives to it. In the Sunday school we have the leaders and the children, and whoever has worked in bands knows that is an asset.

We suggest that some reference be

made to missions in the opening exercises of the school—a live, wide-awake, current event, told—an inspirational life spoken of, a prayer for a particular missionary or station made, always indicating the places on the map.

There is so much interesting missionary literature that the hard part will be to choose. We do not want to teach Home and Foreign missions, but world-wide missions. Our "Survey" soon becomes a necessity to all who use it. "The Missionary Review of the World" is most inspirational, and "Best Methods" in it, by Belle Brain, are a great help. "Goodbird the Indian," our Junior study book for the year, is one that every child and grown-up will enjoy.

Third, we want each Sunday school teacher to make a mission band of his or her class. Invite them to the home, study "Goodbird the Indian," and do something for somebody. How it would help our girls and boys.

And let us not forget in all of our work that "whoever prays most helps most." "Some can go, most can give, all can pray."

RESOLUTION

Presented to Canadian Council of the Laymen's Missionary Movement, by N. W. Rowell, K. C. M. P. P., seconded by Rev. Canon Gould, and unanimously endorsed.

"The Canadian Council of the Laymen's Missionary Movement recognizes that Christianity is now on trial both at home and among the non-Christian peoples of the earth: that the present war is a most serious challenge to the Christian faith, and to the supremacy of the Prince of Peace. Unless the church meets this challenge with courage and self-sacrifice, and triumphs over all difficulties, she will lose her claim to moral and spiritual leadership among the nations of the earth.

"In view of this grave crisis, its effect upon Christian missions, and the embarrassment of the work of continental missionary societies through the ravages of the present war, a peculiar responsibility rests upon the churches of North America to assist in meeting the situation by not only maintaining their present work at home and abroad at its highest efficiency, but by strengthening this work in every possible direction. Years of abounding material prosperity in Canada have turned the thoughts of many men away from the supreme claims of religion. The present serious attitude of mind on the part of our people, brought about by the war, presents the church with one of her com-

manding opportunities to rally all Christian forces in support of a movement for quickening the spiritual life at home, and for the world-wide extension of the Kingdom of the Prince of Peace.

"The Canadian Council urges upon every man the supreme importance of

the present hour, and resolves to go forward with its work in the full assurance that God is able to overrule the present distress, and make the coming year a turning point in the religious progress of the world."—*Men and Missions*.

GLADYS ALLYN HUNNICUTT.

PROF. A. F. SHAW.

This dear child of the King entered her Heavenly home August 20. A sweet little babe preceded her a little more than an hour before her departure. Only a few minutes before her death was there any sign that Mrs. Hunnicutt was not doing well, so that it came as a tremendous shock to her husband, parents, brother and sister. They have been wonderfully sustained through this fiery trial and the people of the town notice how differently believers and unbelievers bear their grief.

Mrs. Hunnicutt was greatly loved by the people of Lavras, as she grew up here and was always interested in what was going on, both among the well-to-do and the needy. She had a large Sunday-school class in the school organized by Mr. Hunnicutt several years ago for the benefit of the working classes and those who might not feel free to attend the morning Sunday-school, made up, principally, of students of the Instituto Evangelico.

God gave Mrs. Hunnicutt a wonderfully sweet voice and she and her sister, Irene, sang some time ago at a concert given in benefit of the poor of the town. She was very lovable as a friend and our mission circle feels her loss most keenly. Not only our immediate circle, but the boys and girls of the Instituto and the people in general are in mourning. As soon as the sad news got around, flowers began to come in from all classes and conditions.

The funeral was at 5.30 in the afternoon and all the prominent families of the town were represented. A short service was held at the house and then the coffin, carried by pall bearers who were constantly changing, so as to give all who desired, a chance to show their affection, was taken to the church. There another short service was held, the church being crowded. People who had never been in a Protestant church before were present and listened to a well-chosen message given by Rev. Americo Meneses. He took advantage of the occasion to show how different our procedure is, as Christians, in not praying for the dead as do the Roman Catholics, but rather for the liv-

ing. Here again certain ones noticed the difference between a Catholic and a Protestant funeral as, in the former, nothing that is said is understood, while in the latter, everything is understood. Rev. Americo also spoke of the beautiful character of the departed one.

The schools were closed for two days and on the second day, at 8 in the morning, the boys held a large meeting and four of the leading Christian boys spoke. Several prayers were offered, the burden on the hearts of all being the need of being prepared for the summons.

God grant that this sudden removal of such a lovable woman, one who did so much for the boys when she was living in the boys' school, may be for the awakening of all of them who have not yet accepted Jesus.

Following is a translation of an article written by a student and published in one of the town papers. In some places it may seem crude, as it is hard to translate certain expressions.

"The 'Instituto Evangelico' is profoundly stirred by the death, on the twentieth, at 6.30 a. m., of Mrs. Gladys Allyn Hunnicutt, wife of Dr. Benjamin Hunnicutt.

"The people of the city, knowing the merits and Christian feelings that adorned the heart of Mrs. Hunnicutt could not but sincerely lament the unexpected event that took that dear and loving soul to Eternity.

"She was only 23 years of age, in the full flower of her youth and vigor of life. It seems as if God, seeing the great good done by Mrs. Hunnicutt, thought that it was enough and that she had already accomplished her mission, having been kind, charitable, a good example and very sincere in her religious life.

"In the Gymnasio (boys' school) she was beloved by the students and all regarded her as a sister or mother. Either taking medicines to the sick boys, comforting them by her kindly interest, or teaching them by the stories she told them, the doctrines of Jesus and the Gospel she was always the same Da Gladys, modest and lovable.

"She was born in the United States and

when 3 years old, came to Brazil with her worthy father, Rev. Dr. Allyn, minister of the Gospel and physician, who is so well known by us and so beloved by the poor of Lavras.

"Mrs. Hunnicutt was a missionary and seems to have become a Brazilian at heart such was the sincerity with which she loved this country.

"To Dr. Allyn and family, to the Instituto Evangelico and to all the people of Lavras the 'Comarca' sends protestations of its most sincere sympathy and sorrow."

THE FUNERAL.

At half-past five Dr. Allyn's residence and the street in front of the house were crowded with friends of the family. The entire population of Lavras was present. The Agricultural school, the Gymnasio, the Collegio Lavrense, the Collegio Carlota Kemper and the Normal school, were represented. Almost at six o'clock the funeral procession started, accompanied by crowds of people. In the Presbyterian church a hymn was sung and the minister read a chapter in Thessalonians, which tells of the resurrection of the dead, and prayed, asking God to comfort the mourning family. Then the body was carried to the cemetery. There the agricultural students B. Paiva and Filgueiros Sobrinho, Prof. E. Deslandes and a Gymnasio student A. Maciel spoke, giving the last farewell to Mrs. Hunnicutt, and showing the pro-

found grief caused by her death. Among the numerous wreaths deposited on the coffin we took note of the following:

"Gratitude from the Students of the Instituto Evangelico:

"'He that believeth in Me, though he were dead, yet shall he live,'—From the Afternoon Sunday-school."

"Saudades (longings) for Mrs. Gladys Allyn, from Emilia Andrade and Children."

"Blessed are those who die in the Lord," from the Evangelical Church.

"St. John 2: 25, from the Collegio Carlota Kemper, From the 'Comarda.'"

Mr. and Mrs. Hunnicutt lived in one of the boys' dormitories during the first part of the year and it was there that the boys got to know and love Mrs. Hunnicutt and regard her as "sister and mother." Holiday evenings she and Miss Pyles used to get the smallest boys together and play games with them. How the boys enjoyed those evenings! Sunday evenings they would get the same boys together to hear Bible stories and sing hymns.

Surely God knows best, but we cannot understand, from the viewpoint of the work, why He should take such a lovable worker. Brought up here, as she was, Mrs. Hunnicutt had a heart that was very sympathetic and sensitive to the needs and feelings of the Brazilians.

A CONGO CHRISTMAS.

MRS. MOTTE MARTIN.

ONCE I dreamed that the crescent moon became an airship which swooped down to earth and brought many people on a visit to our "Brownie" land. The next time you see the moon, stop and realize that it is the very same that gives its soft light to "Darkest Africa," and let it be an airship to your thoughts taking you over there to witness a Christmas nearly 12,000 miles away.

The A. P. C. M. (American Presbyterian Congo Mission) has five mission stations (and soon hopes to occupy "Sangula," which will make six) there in the Kasai district of Belgian Congo, about 1,200 miles from the mouth of the Congo River. But for this visit let us go only to one of those stations—to Luebo—the first one founded. The beautiful scenery would make you gasp

with delight, for one river runs into another (on the opposite side from the main station at Luebo), leaping over its bed in one place down a lovely waterfall, while the Lulua, not to be outdone, boils and rushes its waters over huge boulders into the Luebo cataracts; wholly pleasing to the eye, even if navigation beyond this point is made impossible. From the valley where the rivers run one looks upon beautiful green hills covered with palms and other trees, the green broken here and there by clearings, in which diminutive palm huts fascinate and lure one on to further investigation.

The mission compound at Luebo is on the top of a hill, and is surrounded by countless little huts (some of them of mud in imitation of the picturesque "mud palaces" of the missionaries) for,

as you probably know, there are about 20,000 natives (counting the population on both sides of the Lulua River).

When one first sees the station, with the houses built in a semi-circle around a lovely open park of palms, there is usually an exclamation of surprise and delight that such a bright spot could be found in a land which all our lives we've shuddered over as "Darkest Africa." We would have kept on shuddering over this very place twenty-three years ago, for although the natural scenery was ever beautiful, when Lapsley and Sheppard landed, there was no large clearing and but little less than a jungle from which leopards roamed at night to creep on the roofs of the missionaries' palm leaf houses hunting for prey, from which the much dreaded boaconstrictor came to wind his hideous body about a large goat, crushing its bones and swallowing it whole. In that very place the several thousand natives were shrinking and afraid or bold and dangerous. One could see human flesh bought and sold at the native market, and among all the natives not one friendly face! The witch-doctor (dressed in a most fantastic way, with skins dangling from his waist and head, feathers and paint and a buffalo's tail making his wild face and body even more hideous than the poor half-naked figures dancing about him) would, to the sound of weird music, conduct horrible ceremonies in which one or more innocent victims would be accused of witchcraft (or of making hoodoo medicine), and be compelled to drink a cup of poison and be finally tortured with knives and spears, and their poor bodies burned.

But a miracle—the miracle of Christ's love, has changed that heart-rending picture to the bright one of today. Not only is the dark jungle, with its wild beasts cleared back too far away to be feared, but the native huts are arranged in orderly rows, and the mission can boast of several brick



The once tyrannical chief Kalamba, of the Lulua, now subjugated by the State and well inclined toward our Mission. Where slave trading and terror once reigned, there are now Mission Stations in his extensive district. Note the heavy brass rings on his wrists, the sign of Chieftianship.

buildings and a large church shed. A plantation bell strikes every hour and calls the villagers to school and church. Twenty-three years ago the witch-doctor was the only village teacher—the only spiritual adviser of the people, and he taught them to fear the Great Creator, but not to worship Him. Mvidi Mukulu (God), he said, had left the world to the care of evil spirits, which must be appeased—sometimes with human sacrifice. Today the large church shed, seating over a thousand people, is not the only shed in the village, for in many smaller ones

as well services are conducted and well attended. There are still many heathen even at Luebo, by whom the knowledge of Christ's love has been openly rejected or refused with indifference, as is the case wherever human life is found. But the cruel ceremonies of former days are impossible, and when the Christmas bells are rung for the morning service, and one sees running to the central church building hundreds of men and women, boys and girls, some well clothed (in many cases with dresses and suits of their own make), and "wonder of wonders," with faces and hands and even clothes clean, it is truly inspiring, and with that large congregation it is from an overflowing heart that one joins in singing "Praise God, from whom all blessings flow."

Large provision boxes placed at each end of the church are the collection plates besides the smaller boxes passed around for shells and Belgian coin (which has just been introduced). A very earnest talk is made by a native evangelist, and afterwards interpreted to you—a sermon preached by one of the missionaries (of course, in the native tongue), and prayer led by several native elders and deacons and a consecrated layman of the congregation. The song service is much enjoyed, and then the benediction, followed by a handshaking with nearly all the people in the church, whose faces shine with happiness and a welcome to all. One's heart becomes warm with good fellowship and a deeper love for Him who has touched these lives, even the lives of men, making former savages and cannibals to worship and praise the Lord of Hosts, not only with their lips but by service to their fellowmen.

When the provision boxes are looked into contributions of small sacks of salt and cowrie shells, whole pieces of foreign cloth bought with rubber and earned by work, ears of corn and baskets of chickens are collected, with several goats tied near the church shed, while the Belgian coin of the smaller

plates is added. These gifts were offered by the native Christians (although, in some cases they were so poor as not to have more than a half a yard of cloth to clothe themselves in, and in most cases did not own more than one change of clothing) to help those who were poorer than themselves—to help spread the wonderful news of Christ's love to those who had never heard of it, for they believed the promise "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." And surely wherever the Heavenly Father looked down into an humble native heart and found a *love-offering*, whatever it was, to the Babe in the Manger, no gift of frankincense and myrrh could have been more acceptable.

"When the three wise men rode from the East they bore on their saddle-bows caskets filled with gold and frankincense and myrrh, to be laid at the feet of the manger-cradled Babe of Bethlehem. Beginning with this old, old Journey, the spirit of giving crept into the world's heart. As the Magi come bearing gifts, so do we also: gifts that relieve want, gifts that are sweet and fragrant with friendship, gifts that breathe love, gifts that mean service, gifts inspired still by the star that shone over the city of David."—K. D. W.

"God wants our best. He in far-off ages

Once claimed the firstling of the flock,
the finest of the wheat;

And still He asks His own, with gentlest pleading,

To lay their highest hopes and brightest talents at His feet.

He'll not forget the feeblest service,
humblest love;

He only asks that of our store, we give
to Him the best we have.

“Christ gives the best, he takes the
 hearts we offer,
 And fills them with His glorious beau-
 ty, joy and peace,
 And in His service as we're growing
 stronger
 The calls to great achievement still
 increase.
 The richest gifts for us on earth, or in
 the heaven above.
 Are hid in Christ. In Jesus, we receive
 the best we have.

“And is our best too much? O, friends,
 let us remember
 How once our Lord poured out His
 soul for us,
 And, in the prime of His mysterious
 manhood,
 Gave up His precious life upon the
 cross.
 The Lord of Lords, by whom the
 worlds were made.
 Through bitter grief, with joy, gave us
 the best He had.—*Anonymous.*

PERSONALIA.

We regret to learn that Rev. Plumer Smith, of our African Mission, is now in a London hospital. He was in need of surgical work which Dr. Coppedge did not think it wise to undertake alone. Mr. Smith started to Capetown, expecting to enter the hospital there, but missed the steamer at Matadi, and as there would not be another one for a month, he sailed for London, where he landed on October 3d. He does not regard the operation to be performed as dangerous, although it is a very necessary one, and hopes to be ready to return to his field in a few weeks.

It is an unfortunate circumstance that the movement of African missionaries at the present time is all in one direction. Of the splendid company of reinforcements that went out in 1912 five have returned, and two more are expected to return in the near future, while only two new ones have gone out to fill the vacant places.

In a letter received from Miss Evelyn Craig, of our Cuban Mission, dated October 15th, she says: “I wish you could see how very crowded we are in our Cardenas school. We have over 200 children, and a number of others who wish to come. We are hoping and praying that very soon it will be made possible to accommodate all.” It is a great day of opportunity in Cuba, but we are apparently without the means to take advantage of it. The letter

from Mr. Someillan, published in this number, will give our readers an idea as to how the situation looks from the native point of view. We are very glad indeed to introduce this splendid native minister, by means of his photograph, which we publish herewith, to his friends and brethren of the mother church.



Rev. H. B. Someillan, pastor Presbyterian Church, Cardenas, Cuba.



A bridge that is more than 400 years old, in Miss Winn's field, Korea.

A letter received from Mrs. R. A. Haden, from Neuchatel, Switzerland, dated October 5th, tells how the incidental effects of the war are felt in a neutral country like Switzerland. She says: "All the Elite and the Landsturm are on the border. The government dare not recall them. The mobilization has already cost Switzerland 70 million francs. Besides this the industries and commerce of the country are completely paralyzed. Happily there is much fruit on the trees and grapes on the vines, but notwithstanding this, there is much suffering already. Appeals come from everywhere for the poor, for the Swiss soldiers, the French Red Cross, the German Red Cross, and the children in Belgium. The women are all at work. Even the girls in school knit while the professors lecture."

As with our civil war, in countries so closely associated as those engaged in the war, there is much division of families. Mrs. Haden writes that some of her own cousins are fighting on the German side and some on the French

side, and that many of her personal acquaintances have already fallen on the battlefield.

Our hope in the beginning of the war was that what Providence had ordained that the warring nations should do to each other might be done quickly, but it seems now most probable that the contending armies will soon go into winter quarters and that all will have to be begun over again next spring. Meanwhile, throughout the winter, we may expect that such suffering as Mrs. Haden refers to will be greatly increased and intensified.

A letter from Dr. Morrison, dated August 5th, announces that, in view of the expected arrival of Dr. Stixrud, the Mission had authorized Dr. Coppedge to return home, and that he would probably arrive in America about Christmas. In communicating this information to the Committee, Dr. Morrison writes:

"Words would fail to express to you our profound regret at the prospect of losing Dr. Coppedge permanently from the Mission. While another doctor, or doctors, may come, yet it will be utterly impossible for any man to take Dr. Coppedge's place for many years to come. He has been so eminently successful in his profession that he has won not only the esteem and confidence of the missionaries and native people whom he came primarily to serve, but I doubt if there is in all the Congo another physician who is so highly esteemed both professionally and so-



A Korean Missionary home in Winter. Walls of mud with brick veneer.



Men's Bible Class at Kwangju, Korea.

cially as Dr. Coppedge. This is abundantly proved by the honor which you know was personally conferred upon him some months ago by the king. Not only will Dr. Coppedge be seriously missed professionally, but what is almost as serious to us, he will be most seriously missed in the councils of the Mission. His long residence here, his intimate acquaintance with all phases of the work, most of which he himself has done in one form or another, eminently fit him as a counselor. Moreover, being the son of one of our own ministers, he is *really one of us*, and can enter sympathetically and intelligently into the full spirit of our Southern Presbyterian work, and this means far more than you perhaps realize, where we must live and labor together in a more or less communistic way.

In any case, the Mission deeply appreciates the willingness of Dr. Coppedge to spend this year with us, for it has meant more than we can express.

Hoping that the Executive Committee will return Dr. and Mrs. Coppedge to this field, if they can possibly see the way clear to do so, and praying that both you and they may be wisely guided in this matter, I am, as representing the Mission,

Yours very cordially."

A letter from Rev. Juan Orts Gonzalez, D. D., dated October 16th, states that he and Mrs. Orts are in excellent health and that they are greatly enjoying their work. The following ex-



The hope of the Caibarien, Cuba, Church. An organized S. S. class.

tract from his letter will be enjoyed by our readers:

"Our work has continued to advance steadily, and in the past two months we have taken some decided steps forward. Our congregation outgrew our first chapel, and we were compelled to move into a house where we could have a larger room for our services and more rooms for our Sunday school classes. The last day of August we moved into a much larger house, more comfortable for us and more commodious for the work. Ten days later we held special services in the nature of a revival, upon each of which the attendance was over a hundred. On the last night I baptized fourteen adults who, together with four Americans, members of the church in the United States, will constitute the charter members of our church. We have about ten more adult candidates for baptism, some twelve boys and girls to be received upon profession of faith and baptism, and ten little children to be baptized."

In a recent letter from Rev. W. H. Hudson he states that the rate of exchange in China at present is more favorable to us than he has ever known it before in the history of our work; that is to say, a gold dollar will buy more native currency than ever before. There has also been a very decided change in our favor in this respect in both Mexico and Brazil.

A letter from Rev. J. Mercer Blain, dated September 17th, announces his safe arrival in China. He reached there just in time for Mission Meeting. On account of the weakening of the force at Hanchow on account of the death of Dr. Stuart, Mr. Blain was assigned to that station for one year. His school work at Kashing will be looked after for the time being by Mr. Lowry Davis. Mr. Blain had the heroism to go back to China, leaving his family behind, inasmuch as Mrs. Blain's health had not been quite sufficiently restored to make it safe for her to go as yet. Our information is, however that she continues to improve, and we trust that she will soon be strong enough to join her husband in China.

We have been receiving some very interesting letters from Mrs. R. A. Harden, written from Neuchattel, Switzerland, where she has been sojourning recently in order to have good school facilities for her children. We would be glad to publish some of them but for the fact that we could not do so without disregarding the very wise and reasonable request of President Wilson in regard to the observance, both in letter and spirit, of the neutral position occupied by our country in the present European conflict.

DO YOU KNOW?

1. How the work in Cuba was revolutionized?
2. What effect the European war has had on the currency in some of our fields?
3. What is the condition of our schools at Cardenas?
4. One cheering hope that grows out of the present war?
5. Why a Korean cook put a Bible in his pocket when he went to a Buddhist temple?
6. What seems to be the greatest need at the present moment in Cardenas?
7. The legend of the church of El Cobre?
8. Of a beautiful tribute paid a beloved missionary?
9. Some needed qualifications for missionaries to Japan?
10. Of a wonderful meeting that took place where Horace Pitkin was massacred?
11. Of a wonderful contrast in Luebo —23 years ago and now?

SENIOR PROGRAM FOR DECEMBER, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

Topic—Cuba.

Hymn—Joy to the World.

Scripture Reading—Is. 35.

Prayer—Let us be Thankful—

For the re-inforcement of our work in Cuba;

For renewed life in the work;

For the opportunities for advancement offered.

Let us Pray—

For the needed means to enlarge the school at Cardenas;

For the health and strength of the missionaries;

For the Holy Spirit to descend with convincing power.

Solo—Selected.

Minutes.

Roll Call.

Business.

Reading—King's Messengers.

Topical—Protestantism Taking Cuba.

What American Women Can Do for Cuba.

Hymn—More Holiness Give Me.

Chain of Prayer closing with the Mizpah Benediction.

SUGGESTIONS.

For Roll Call clip the leaflet, "What Foreign Missions Have Done for the World," and distribute among the members, letting each one answer with one of these items.

Dr. Orts was most kind to write the article, "What American Women Can Do for Cuba," especially for our program this month. We know the societies will be grateful for this help.

Make special prayer for the new workers in Cuba.

Use articles in the current issue of THE SURVEY.

The above program, together with material to carry it out, may be had from the Executive Committee of Foreign Missions. Price, 10 cents. Subscription for the year, \$1. Issued the 15th of each month for use the succeeding month.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS.

October.	1914.	1913.	<i>For Seven Months, April 1 to October 31,</i>		
<i>Receipts Applicable to Regular Appropriations.</i>			1914.		
			1914.	1913.	
Churches	\$ 36,134.55	\$ 28,554.41	Churches	\$125,936.32	\$112,163.12
Sunday Schools ...	1,263.77	778.93	Sunday Schools ...	4,786.79	3,323.79
Societies	7,718.15	5,686.40	Societies	29,691.74	28,309.69
Miscellaneous Do-			Miscellaneous Do-		
nations	2,966.33	2,813.29	nations	18,660.76	20,727.51
	\$ 48,082.80	\$ 37,833.03		\$179,075.61	\$164,524.11
Legacies	15.96		Legacies	8,750.65	3,716.54
Total	\$ 48,098.76	\$ 37,833.03	Total	\$187,826.26	\$168,240.65
Estimated Amount			Estimated amount		
needed each			needed this year.....		\$606,000.00
month		50,500.00			

We are happy to have another message of cheer in the facts presented in the above statement. There has been a substantial increase from Churches, Sunday Schools, and Societies. The receipts from the October offering are beginning to come, and we are encouraged to believe that it will be liberal.

The amount received in the seven months' period for special objects outside the budget is \$18,353.62, in which amount is included \$12,953.60 for Yen Cheng Equipment.

EDWIN F. WILLIS,
Treasurer.

Nashville, Tenn., November 1, 1914.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION [36]

Ibanche. 1897.
 Rev. and Mrs. J. McC. Stieg.
 Rev. and Mrs. A. L. Edmiston (c)
 Rev. and Mrs. H. M. Washburn.

Lnebo. 1891.
 Rev. W. M. Morrison.
 Rev. and *Mrs. Motte Martin.
 Dr. and *Mrs. L. J. Coppedge.
 Rev. and Mrs. L. A. DeYampert (c).

Miss Maria Fearing (c).
 Rev. and Mrs. C. L. Crane.
 Mr. T. J. Arnold, Jr.
 Mr. and Mrs. W. B. Scott.
 Mr. and Mrs. A. H. Setzer.
 Miss Elda M. Fair.
 Rev. and Mrs. R. F. Cleveland.
 Rev. and Mrs. N. G. Stevens.
 Mr. W. L. Hillhouse.
 Rev. T. C. Vinson.
 *Rev. S. H. Wilds.
 Dr. T. H. Stixrud.

Mutoto. 1912.
 *Rev. and Mrs. Geo. T. McKee.
 Rev. A. A. Rochester.

Rev. and Mrs. J. W. Allen. (c).
 Rev. Plumer Smith.

Lusambo. 1913.
 Rev. Robt. D. Bedinger.
 Rev. and Mrs. A. C. McKinnon.
 E. BRAZIL MISSION. [15]

Lavras. 1893.
 Rev. and Mrs. S. R. Gammon.
 Miss Charlotte Kemper.
 Mr. and Mrs. A. F. Shaw.
 Rev. H. S. Allyn, M. D.
 Mrs. H. S. Allyn.
 Mr. and Mrs. C. C. Knight.
 Mr. E. H. Hunnicutt.
 Miss R. Caroline Kilgore.
 Mr. F. F. Baker.

Alto Jequitiba. 1900.
 Mrs. Kate B. Cowan.

Bom Sucesso.
 Miss Ruth See.
 Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]
Ytu. 1900.
 Rev. and Mrs. Jas. P. Smith.

Braganca. 1907.
 Rev. and Mrs. Gaston Boyle.

Campinas. 1869.
 Rev. and Mrs. J. R. Smith.

Itapetininga. 1912.
 Rev. and Mrs. R. D. Daffin.

Descalvado. 1908.
 Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]
Garanhuns. 1895.

Rev. and Mrs. G. E. Henderlite.
 Rev. and Mrs. W. M. Thompson.
Pernambuco. 1873.

*Miss Eliza M. Reed.
 Miss Margaret Douglas.
 Miss Edmonia R. Martin.
 Rev. and Mrs. W. C. Porter.

Canhotinho.
 Dr. G. W. Butler.
 Mrs. G. W. Butler.

MID-CHINA MISSION. [70]
Tungshiang. 1904.

Rev. and Mrs. J. Y. McGinnis.
 Rev. and Mrs. H. Maxcy Smith.
 Miss R. Elnore Lynch.
 Miss Kittle McMullen.

Hangchow. 1867.

Mrs. J. L. Stuart, Sr.
 *Miss E. B. French.
 Miss Emma Boardman.
 Miss Mary S. Mathews.
 Miss Venie J. Lee, M. D.
 *Rev. and Mrs. Warren H. Stuart.
 *Miss Annie R. V. Wilson.
 Rev. and Mrs. R. J. McMullen.
 Mr. and Mrs. J. M. Wilson.
 Miss Rebecca E. Wilson.
 Mr. S. C. Farrior.
 Rev. G. W. Painter, Pulaski, Va.

Shanghai.

Rev. S. I. Woodbridge.

Kashing. 1895.

Rev. and Mrs. W. H. Hudson.
 Dr. and Mrs. W. H. Venable.
 Rev. and *Mrs. J. M. Blain.
 Miss Elizabeth Talbot.
 Rev. and Mrs. Lowry Davis.
 Miss Irene Hawkins.
 Dr. and Mrs. A. C. Hutcheson.
 Miss Elizabeth Corriher.

Kiangyin. 1895.

Rev. and Mrs. L. I. Moffett.
 *Rev. and Mrs. Lacy L. Little.
 Dr. and Mrs. Geo. C. Worth.
 Mr. and Mrs. Andrew Allison.
 Miss Rida Jourolman.
 Mrs. Anna McG. Sykes.
 Miss Ida M. Albaugh.
 *Miss Carrie L. Moffett.
 Miss Mildred Watkins.
 Dr. F. R. Crawford.

Nanking.

*Rev. and Mrs. J. L. Stuart.
 Dr. and Mrs. R. T. Shields.
 Rev. and Mrs. P. F. Price.

Soochow. 1872.

Rev. J. W. Davis.
 Dr. and Mrs. J. R. Wilkinson.
 Dr. J. P. Mooney.
 Miss S. E. Fleming.
 Miss Addie M. Sloan.
 Miss Gertrude Sloan.
 Mrs. M. P. McCormick.
 *Rev. and Mrs. P. C. DuBoise.
 Rev. R. A. Haden.
 *Mrs. R. A. Haden.
 Miss Helen M. Howard.
 Miss Millie S. Beard.

Changechow. 1912.

Rev. C. H. Smith.

NORTH KIANGSU MISSION.

[59]

Chiakiang. 1883.

Rev. and Mrs. A. Sydenstricker.
 Rev. and Mrs. J. W. Paxton.
 Rev. and Mrs. D. W. Richardson.
 Rev. and Mrs. J. C. Crenshaw.

Talchow. 1908.

Rev. and Mrs. C. N. Caldwell.
 Rev. and Mrs. T. L. Harnsberger.

Hsouchoufu. 1897.

Rev. Mark B. Grier.
 Mrs. Mark B. Grier, M. D.
 Dr. A. A. McFaden.
 Rev. and Mrs. Thos. B. Grafton.
 Rev. and Mrs. Geo. P. Stevens.
 Rev. and Mrs. F. A. Brown.
 Rev. and Mrs. O. V. Armstrong.

Hwalaafu. 1904.

Rev. and Mrs. H. M. Woods.

Miss Josephine Woods.
 Rev. and Mrs. O. F. Yates.
 Miss Lillian C. Wells.

Yencheng. 1909.

Rev. and Mrs. H. W. White.
 Rev. and Mrs. C. F. Hancock.

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.
 Rev. B. C. Patterson.
 Mrs. B. C. Patterson, M. D.
 *Rev. and Mrs. W. F. Junkin.
 Mr. H. W. McCutchan.
 Miss Mada McCutchan.
 Miss M. M. Johnston.
 Miss B. McRobert.

Tsing-kiang-pn. 1887.

Rev. and *Mrs. J. R. Graham, Jr.
 Dr. and Mrs. James B. Woods.
 Rev. and Mrs. A. A. Talbot.
 *Miss Jessie D. Hall.
 Miss Sallie M. Lacy.
 Rev. Lyle M. Moffett.
 Miss Nellie Sprunt.

Haichow. 1908.

*Rev. and Mrs. J. W. Vinson.
 L. S. Morgan, M. D.
 Mrs. L. S. Morgan, M. D.
 Rev. and Mrs. A. D. Rice.

CUBA MISSION. [16]**Cardenas. 1899.**

Mrs. J. G. Hall.
 Miss M. E. Craig.
 †Rev. H. B. Somellan.

Caibarien. 1891.

Miss Mary I. Alexander.
 Rev. and Mrs. R. L. Wharton.
 Mr. and Mrs. E. R. Sims.

Placetas. 1909.

Rev. and Mrs. H. F. Beatty.
 †Miss Janie Evans Patterson.

Camajuani. 1910.

Miss Edith McC. Houston.
 †Rev. and Mrs. Ezequiel D. Torres.

Sagua. 1914.

†Rev. and Mrs. Juan Orts y Gonzales.

JAPAN MISSION [30]**Kobe. 1890.**

Rev. and Mrs. S. P. Fulton.
 Rev. and Mrs. H. P. Myers.
 Rev. and Mrs. W. McS. Buchanan.

Kochi. 1885.

Rev. and Mrs. W. B. McIlwaine.
 *Rev. and Mrs. H. H. Munroe.
 Miss Estelle Lumpkin.
 Miss Annie H. Dowd.

Nagoya. 1867.

Rev. and Mrs. W. C. Buchanan.
 Miss Charlotte Thompson.
 Miss Lella G. Kirtland.
 Rev. and Mrs. R. E. McAlpine.
 Miss Elizabeth O. Buchanan.

Suzaki. 1898.

Rev. and Mrs. J. W. Moore.
Tukamatsu. 1898.

Rev. and Mrs. S. M. Erickson.
 Rev. and Mrs. A. P. Haassell.
 *Miss M. J. Atkinson.

Tokushima. 1889.

Rev. and Mrs. C. A. Logan.
 Miss Lillian W. Curd.

Toyohashi. 1902.

Rev. and Mrs. C. K. Cumming.

Okuzaki. 1912.

Miss Florence Patton.
 Miss Annie V. Patton.

KOREAN MISSION. [76]
Chunju. 1806.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.

Kunsan. 1806.

Rev. and Mrs. Wm. F. Bull.
*Miss Julia Dysart.
*Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. John McEachern.
Mr. Wm. A. Linton.
Miss Elise J. Shopping.

Kwangju. 1808.

Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
*Miss Ella Graham.
*Dr. and Mrs. R. M. Wilson.

Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. William P. Parker.
Miss Harriet D. Fitch.

Mokpo. 1808.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
*Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Rev. and Mrs. P. B. Hill.
Dr. and Mrs. R. S. Leadingham.

Soonchun. 1913.

Rev. and Mrs. J. F. Preston.
*Rev. and Mrs. R. T. Coit.
*Miss Meta L. Bizzar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.

MEXICO MISSION. [11]

Linares. 1887.

Rev. and Mrs. H. L. Ross.

Matamoros. 1874.

Miss Alice J. McClelland.

San Benito, Texas.

Miss Anne E. Dysart.

Brownville, Texas.

Rev. and Mrs. W. A. Ross.

Montemorelos. 1884.
Mr. and Mrs. R. C. Morrow.
C. Victoria. 1880.

Miss E. V. Lee.

Tula. 1912.

Rev. and Mrs. J. O. Shelby.

UNASSIGNED LIST. [1]

Japan.

Rev. L. C. McC. Smythe.

RETIRED LIST. [2]

Brazil.

Mrs. F. V. Rodrigues.

Mrs. R. P. Baird.

China.

Rev. and Mrs. Geo. Hudson.

Cuba.

Miss Janet H. Houston.

Rev. and Mrs. J. T. Hall.

Japan.

Miss C. E. Stirling.

Mrs. L. R. Price.

Korea.

Dr. W. H. Forsythe.

Miss Jean Forsythe.

Missions, 10.

Occupied stations, 53.

Missionaries, 335.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

†Associate workers.

For postoffice address, etc., see next page.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto, and Lusambo—"Luebo, Congo Belge, Africa, via Antwerp." care A. P. C. Mission.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. Brazil.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rie Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—"For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Hanchow—"Care Southern Presbyterian Mission, Hanchow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

Cuba.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

Form of Legacy.

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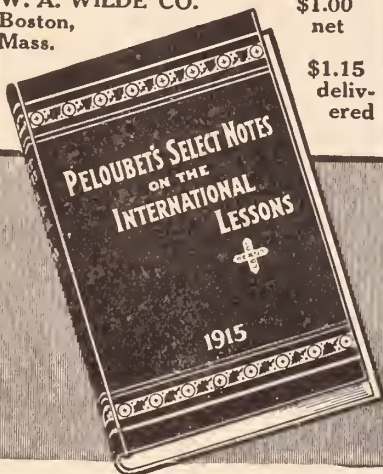
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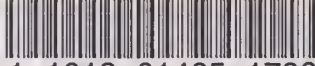
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